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1606/865.





Hulest Sculp.

The true Effigies of
DREXELIUS

*Who died y^e 19. of Apr: 1632. Aged 57.
Done from an Original painting at Antwerp*

Printed for R. Palmer at y^e Crown without Temple Bar.

THE
Devout CHRISTIAN'S
Hourly Companion:
Consisting of
HOLY PRAYERS,
AND
DIVINE MEDITATIONS.

*Done into English from that Great
Spiritualist, DREXELIUS.*

The Third Edition.

L O N D O N :

Printed for A. BETTESWORTH at the
Red-Lyon in *Pater-Noster-Row*. 1719.



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T O

Mrs. *STUART.*

M A D A M,



HOUGH I have not the Honour, or rather Happiness to be acquainted with your Person, yet I am very far from being a Stranger to your Character and Virtues, your Exemplary Piety and Devotion. and extensive Liberality to the Poor. This makes me take the Liberty, especially in this Time of

D E D I C A T I O N.

Lent, to dedicate to you the following Devotions. They flow from a rich Spring; they derive their Original from that great Father of Spirituality, the pious *Drexelius*, whose true Pourtraiture I have with Great Care procured, and as a great Rarity presented to you at the Beginning of this Book. I shall say nothing of that Holy Person, his Works speak for him; witness his most excellent Considerations on *Eternity*, which are so much esteemed by all Persons of true Piety and Religion through the whole Christian World, I know, Madam, Devotion is much out of Fashion: We live in a sad Age, in the very Dregs of Time, when Religion is become the sportive Theme of every scurril Wit. And no wonder when, Persons of no small Figure in the World (as they think themselves) have the Hardiness to rob our Blessed Saviour of his Divinity, is it not therefore strange if Devotion in general is ridiculed by the meaner Wretches, when they see publicly the Doctrine of the Blessed Trinity *Mathematically* discussed, and thrown out of the Creed, because some Persons cannot understand it; as if the Objects of Faith were
not

DEDICATION.

not of a quite different Nature, and as if a Mystery, which in its own Notion is more than comprehensible, would not cease to be so, if perfectly understood. However, in this Degeneracy and Corruption, (thanks be to God) Devotion has still its Patrons, and Religion its true Votaries; and that not of the inferior Sort only, but Persons of high Merit and distinguish'd Parts, who by their Examples convince the World of the Sincerity of their Love to God and his Holy Religion, and are courageously resolved not to be born away with the rapid Torrent of the Times. Such Persons as these, are a Glory to their Profession, who will do any Thing to encourage and promote it. This Madam, is all applicable to you; and though you endeavour with an unparallel'd Goodness and Humility to hide it from the World, yet your Light has broke thro' the Cloud, and shin'd with such Lustre before Men, that they have seen your good Works and therefore have glorified your Father which is in Heaven. I hope, Madam, you will excuse this Freedom, which nothing but Truth, and the Advancement of Piety and
Devo-

DEDICATION.

Devotion, could extort from me; who
am, with all Humility and Submission,

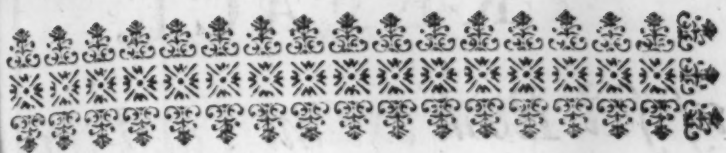


MADAM,

Your most Obedient, and

Most humble Servant,

Rob^t Samber.



THE
P R E F A C E.

✻✻✻✻ I ✻✻✻✻ *SHALL* say little
in Commendation of
this BOOK. The
Name of that Holy Man,
DREXELIUS, will give
it a Sanction, and render it
acceptable to all Persons of
true Piety and Devotion. I
question, whether there is,
take it all together, a more
useful

P R E F A C E.

*useful Book extant ; and this,
I doubt not, every one will
allow, that reads it over
with due Attention.*



DEVOTIONS FOR THE DAY.

The First Hour, Or One a Clock.

Learn to die.

THIS is a great Lesson, and learnt by
the frequent Consideration of

The Certainty of Death.

REMEMBER, O Man, that thou
art but Clay. There will come a Day,
(and perhaps in a very little Time) whose
Evening thou shalt never see, or a long Night
that knows no Morning, but shall close up thy
Eyes in the Sleep of Death. Think then al-
ways on that fatal Season : When you go to
rest, imagine with your self that possibly you
may never wake ; and when you wake, that
you may never more lie down again upon your
Bed to sleep. Think at your going out you
B may

may never come home ; and when return'd,
 you may never go out again. Death is always
 near. *It is appointed for all Men once to die.*
 The Decree is irrevocable-eternal. Our selves
 and all we have are the Dues of Death, and
 Death will be paid. But he that would seri-
 ously learn to die, must do it every Day, and
 every Hour of his Life. Why then dost thou
 please thy self with Hopes and Imaginations of
 a long Scene of Happiness and Contentment ?
 Why fill thy Soul with lofty and ambitious
 Thoughts, empty Shew, and pompous Vanity,
 when to morrow, it may be, sees thee reduc'd
 to a few cold Ashes ? Walk carefully, O Man ;
 let Prudence direct thy Steps. Death, inex-
 orable Death, hovers continually over our
 Heads, and with an unwearied and wakeful
 Eye, beholds the Hour-glass of Life, and waits
 the Running of the last Sand. Set then thy Af-
 fairs and House in Order ; yet but a little while
 and thou art gone. Thy Virtues or Vices will
 attend thee ; those, and no other, will accom-
 pany thee to the other World. Hasten then to
 live well, and count every Day thou livest, a
 Life, an Age ; but yet take with you this sea-
 sonable Memento, *Remember that thou must die.*

Learn to live.

Learn it from

Patience.

LET this be your first and chief Virtue, and
 good Reason, since 'tis the most necessary.

You



You know very well you must suffer many things in this Life.

I take that to be a good Life (says St. Bernard) *that suffers Evil and does Good, and continues so to do till Death.* He that will not suffer refuses to live. It is our bounden Duty to suffer the Afflictions of this Life, and not to be troubled at what is not in our Power to hinder. We have Two Guides to lead us to God, *Grief and Sorrow* : To be afflicted, and not murmur or repine, brings us more than half way on our Journey ; and certainly the greatest Evil can befall us, is not to suffer Evil ; nothing making a Wound more painful than an impatient restless Temper. God very often strikes, but oftner heals, especially if we take his fatherly Corrections with Meekness and Thanksgiving, and hate not the Instrument he is pleased to make use of, or dispute and expostulate with his Divine Providence, and not shew our selves dutiful and obedient only in Prosperity. It happens very often the Combat is purposely prolonged, to give the Conqueror a brighter Crown of Victory and Glory. *Patience* is an impetrable Coat of Mail ; and suffering Virtue ever conquers with great Triumph. When you suffer and are afflicted, let this be your daily Song : *Blessed be the Name of the Lord.* Impatience gains only this, that it encreases its own Misfortunes, loses the promised Reward, and draws down a new Punishment. Suffer then

with Patience that which you have an Aversion to, which is the only Method you can make use of to obtain what you wish and desire ; for in Proportion to your Sufferings so will be your Reward.

Learn to pray.

Learn it by

Acts of Contrition.

I. **O** LORD Jesus Christ, true God and Man, my Creator and Redeemer. (2.) I am sorry with all my Heart, that I have offended thee my Lord and my God, (3.) whom I love above all things ; (4.) and stedfastly purpose never more to sin against thee, but avoid all Occasions of offending thy adorable Majesty. I will acknowledge and confess my Sins, and do such Acts of Penitence and Sorrow, as shall be acceptable to thee, my Lord and my Saviour. And in Satisfaction of all my Sins and Transgressions, (5.) I offer up unto thee, O holy and merciful Jesus ! thy bitter Death and Passion, all my Words and Actions, and my whole Life, (6.) ever trusting in thy infinite Goodness and Mercy, that by the Merits of that most precious Blood which flowed in such Abundance from thy sacred Wounds, thou wilt pardon my Iniquities, and grant me thy (7.) bountiful Grace and Assistance, that I may lead a new Life, and perfectly serve thee, O holy Jesus ! till I leave this wicked World : Who
reignest

reignest with the Father and the Holy Spirit,
 one Blessed Eternal God. *Amen.*

In this Prayer are included,

1. An Act of Faith. 2. Sorrow for Sin. 3.
 Love of God above all things. 4. Purposes of
 sinning no more for the time to come. 5. Of-
 fering one's self through Christ. 6. Hopes of
 Pardon through Christ. And, 7, A Petition for
 God's Grace and Assistance.

Some Observations on Acts of Contrition.

Contrition is a Thing of that Excellence, that
 it wipes off in a Moment the Guilt of a Thou-
 sand deadly Sins : It restores Man to God, and
 God's Grace to Man, and gains him a blessed
 Eternity if he dies in that State. A troubled
 Spirit is a Sacrifice to God ; a broken and con-
 trite Heart he will not despise. Now Contri-
 tion is a Sorrow grounded purely on the Love
 of God above all Things, and contains in it
 Three Acts :

1. The first is true *Sorrow* for having offended
 God, who is most worthy to be loved and adored
 by all Men, above all Things. Thus the Good that
 is lost by any deadly Sin is greater than all good
 Things whatsoever, and the Evil incurred ex-
 ceeds all Evils ; and therefore the Loss of such
 a Good, and the Suffering such an Evil, may
 well produce a Sorrow much greater than for
 the Loss of all the good Things in this World,
 all Treasure, all Health all Honour, nay Life it-
 self. To die a Thousand Deaths is a meer Di-

version, if compared with the everlasting Flames of Hell, which one only Sin makes us liable to suffer.

2. The Second is a *Firm Resolution* never to sin more, either through Love or Fear, and to make Restitution of whatsoever is unlawfully gotten. When a Man has this firm Resolution of Mind, he is then prepared to keep all the Laws of God, and may say, *O Lord I have said I will keep thy Law.* Whatsoever thou hast commanded, O God, that will I do, according to the utmost of my Power.

3. The Third is, *Hopes of Pardon, and Asking Divine Grace seriously to amend our Lives.* To accuse ones self and not amend, is to tempt God. It avails nothing to ask Forgiveness for Sin, and commit the same over again. But the Blood and bitter Death of our Lord Jesus Christ bids us not despair, but gives us Courage to hope and ask for the Grace of God, seriously to amend our Lives, though we have never so often relapsed into never so many grievous Sins.

A Self-Accusation, and firm Resolution of Amendment of Life, when any one finds himself relapsed into that Sin he knew he ought most carefully to avoid.

O MY most loving God ! I, a most ungrateful lost Man, return to thee, after having lost thee, and wandered too much in the Ways of Sin and Death. I now seek thee, as my Friend

Friend whom I have made my Enemy. I have
 again transgressed against thy holy Will, and
 after a Thousand Relapses, am once more
 fallen. Ah, Lord! I have once more let
 my Heart be carried away with those most
 wicked and perverse Thoughts and Inclina-
 tions, and used again those sinful Expressi-
 ons. Ah! I am again fallen into that very Fault
 I know would greatly displease thee, and hurt
 my own Soul. I knew very well how much
 it concerned me to have been careful in my
 ways, and yet I was too remiss and negligent;
 so have offended thy Divine Majesty, O God,
 lost thy Grace, and damnd my self for a little
 foolish Pleasure. I know, O Lord, I ought to
 love thee above all Things : I acknowledge,
 O my God ! that thy Law and thy Honour
 ought to be dearer to me than all the World ;
 and yet so passionately do I love my self, that
 too often I have preferred a little Honour, some
 trifling Profit, and my wretched Lusts, to thy
 Law, and thy Honour. Ah ! how much am I
 still wedded to the Flesh? And though I should
 deny it, my Actions would loudly speak the
 Truth. The World is not yet enough cruci-
 fied to me, but altogether lives and breaths in
 my Soul. I am full of wicked Thoughts, Fol-
 ly, Lusts, and Desires, and yet would be
 thought to be chaste and holy. My Life is In-
 constancy it self, ever changeable, and my out-
 ward Senses rove and wander as they please.

How many Sorts of Impure Imaginations infect my Soul ? How like a hard and solid Rock am I, O God in respect of penitential Sorrow ? I am as hasty, as inconsiderate in my Talk ; deaf to good Advice, but most attentive to idle Stories and Detraction. I am presently tired with hearing Discourses of God and Heaven, but never what concerns my little Interests. Prayer grows tedious to me, and puts me out of Order, and makes me sick ; but I grow well when Vanity calls : And I can run with the utmost Hurry to Entertainments and Luxury. I am slow as a Tortoise to Divine Service, but swift as an Eagle to wanton Company and idle Diversions. I creep to what thou hast commanded, and flie to what thou hast forbidden. I am too prone to Envy and Suspicion, scarce touch'd but grow angry, and strike with my Tongue when I cannot with my Hand. I receive no Injury, but meditate Revenge. The Fires of Lust, how they rage in me, O my God ! too well thou knowest. I dissemble and hide all this, but to thee all things are open, O thou Eye of the World ! And no Secret can be hid from thee, Oh ! what great Things, and how often, have I resolved and promised to do ? and next Moment, it may be, I forget all, and think of it no more.

With Reason then, O God, I sorrow that I have so often done those Things that must be sorried for : Nay, I am even grieved that I have

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have no greater Sorrow, and that I cannot be as sensible of my own Misery as I ought. And though hitherto I have been very slow to what is good and holy, but alas! too hasty to what is evil, yet for the future I will sin no more, O my dear Lord! I have resolved, *now* have I begun my Journey to Heaven, which no one can well perform, but he who every Day begins.

I am therefore fully resolved, trusting in thy Assistance, O Lord, most carefully to avoid all my past Follies, and every Occasion of Sin. I will, by thy Grace, become now another Man, a new Creature. O my Lord and my God! create in me a clean and chaste Heart, and renew a right Spirit within me, that at length I may seriously amend my sinful Life, love and honour thee with all my Soul, and so continue to my Life's End.

Two a Clock.

Learn to die.

Learn it by meditating

On the Uncertainty of the Time of Death.

REMEMBER, O Man, that thou art a Shadow. There is no Person in the World, how skilful soever, can make thee a Clock that shall point thee out the last Day or Hour of thy Life. It is not given to Man to know what

shall come to pass. Death is every where pursuing, and the Devil always laying wait for our Souls; And dost thou still dream on in Sin, and trifle with thy precious Time? Why dost thou flatter thy self with many Years yet to come, and a long Life, when thou canst not have any Certainty of calling one Hour thy own? The next Moment may be thy last. 'Tis altogether uncertain when thou shalt die; expect therefore Death in all Places. What a Folly is it for us to dispose of the Time to come, when we are not certain of to morrow. 'Tis a bewitching, but a very dangerous Madnes, to hope for a long Life, and never think of a good one. 'Tis a great Lesson, and ought to be learn'd every Day of our Lives, to submit with Resignation to the Will of God, when that inevitable, but uncertain Hour shall overtake us. *Man knoweth not his End: As the Fishes that are taken with the Hook, and as the Birds that are caught in the Snare, so are the Sons of Men snared in an evil Time, when Death falleth suddenly upon them.*

Remember you must die.

Learn to live.

Learn it from the Virtue of

Obedience.

WHOSOEVER *resisteth the Power resisteth the Ordinance of God, and they that resist shall receive to themselves Damnation.*

The Sacrifices of the old Law were very pleasing to God, but Obedience was ever more acceptable

acceptable. He that would have his Prayers heard by God, must first hear his Commands, and learn to keep them. One little Ejaculation from an obedient Soul is sooner heard than ten thousand long Prayers of the proud. A true obedient Heart never considers whether what is commanded be pleasant to be done ; 'tis enough for him that it be commanded, and that it be not contrary to the Law of God. With other Virtues we fight with the Devil, but with this we overcome him. When thou hast sufficiently learnt to obey, thou wilt know how to reign, that is, in the Kingdom of Heaven.

Learn to pray.

Learn it from these

Three little Ejaculations, which are very short but very excellent.

I

BLESSED be the Lord God for ever.

II.

Have Mercy upon me, O God, after thy great Goodness, tho', O Lord, I am not worthy of the least of thy Mercies.

III.

My Lord and my God, I offer up my self unto thee, do with me according to thy good Pleasure : Thy Will be done.

Observations on these little Prayers or Ejaculations.

I.

The first is taken from the Words of the Holy

Holy Prophets, *David* and *Zacharias*, *1 Sam.* cap. 25. ver. 32. & 39. *St. Luke*, cap. 1. v. 68. The second from *David* the Patriarch *Jacob*, *Psalms* 51. v. 1. and *Gen.* 32. v. 10. The third from the Words of that ever blessed *Jesus*, and *St. Thomas* the Apostle. *St. John*, cap. 20. v. 28. *St. Matth.* cap. 6. v. 10.

II.

These three little Prayers contain the Perfection of good Praying, to wit, *Praise*, *Thanksgiving*, *Imploring God's Help*, *Desire of Forgiveness*, *Submission of the Soul*, *Offering up ones self to God*, *Adoration*, *Sacrifice of the Will*, the highest Effects of Love, and the Sum of holy Desires.

III.

They are golden Arrows, which, when performed, not by the Lips or Mouth only, but sent from a sincere Heart, neither stop nor stay 'till they have even reach'd, and (if I may use the Expression) pierced the very Heart of God.

IV.

They are as Bellows unto the Soul, ever blowing up the Fires of the sincere Love of God, continually fanning up those holy Flames, to preserve them in their Purity, excite and augment them.

V.

Of these it may be truly said, *the oftner the better*: To repeat 'em a thousand and a thousand

land times a Day, is not too oftē ; *the oftner the better*, provided the Heart and Tongue go together ; so the Heart consents, and it be not meer Lip-Labour. For as it is impossible but Fire must flash out when Gunpowder is set to any combustible Matter, so one of these Prayers only, and a sincere Heart can never be together, but some little Fire of Divine Love will sparkle out.

VI.

Nor is it always necessary to say or meditate on all these Three at a Time ; very often one only may be sufficient, especially the first, which may be repeated some hundred Times a Day, and chiefly these Words, *Blessed be the Lord God, Blessed be the Lord God, &c.* Neither is it always necessary to speak them aloud, (tho' that is very good) but 'tis enough to ponder them in your Mind.

VII.

These pious Ejaculations are very convenient for Men of Business, sick Persons, and those that are sorrowful and in great Affliction : Perhaps they cannot so well use long Prayers ; but not to pray at all is very wicked and impious, and expressly forbidden by Jesus Christ : For you must pray always and never cease. Let every Man therefore take this Method, the greater Labour, Affliction, Sorrow, Sicknes, or whatsoever other Misfortune he undergoes, let him the oftner, and the more earnestly cry out,
Blessed

Blessed be the Lord God, Blessed be the Lord God for ever, &c. or, Have Mercy upon me, O God, have Mercy upon me ; or let him use these most excellent Words, Thy Will be done, O thy Will be done, O Lord, thy Will be done, not mine, thy Will be done, O my most loving God, thy Will be done. And they are earnestly to be repeated, the more we perceive our Wills to grow stubborn and unruly.

VIII.

There are certain Persons that repeat these little but most excellent Prayers, and meditate on 'em every Day, and have declared, the oft'er they have done it, Things went the better with them ; and the seldomer, much worse. And 'tis wonderful what Pleasures and Delights some devout Persons have experienced, by using these little Prayers or pious Breathings of the Soul to God. They are Wings that carry the Soul above Things of this World, place her in a Place of Serenity and Quier, enkindle in her the sweet Flames of Love, and so unite the Divine Will with the Humane, as at length to make it grievous to a Man to will what God wills not ; or to be averte to what God wills. St. Chrysostom (as Nicephorus tells us, l. 13. cap. 37.) in his last Agony, used these Words, and expired with them in his Mouth : *Glory be to thee, O God for all Things. It was a glorious Expression of the People, (St. Mark, cap. 7. v. 37.) He hath done all Things well ; therefore*
Blessed

Blessed be the Lord God for ever, Blessed a Hundred Times, Blessed a Thousand Times, Blessed thro' all Ages, Blessed for ever.

IX.

Let no one be disheartned, if these Prayers don't seem so pleasant and profitable to him at first: Nothing is perfected at once. Use and long Custom will make this Method of Prayer both easie and useful, so that it be not the Employment of the Tongue alone, tho' it may be of the Heart only; but if the Mouth speaks, let the Heart go along with it. Where Heart and Voice are joined together in Prayer, 'tis always acceptable.

X.

And because good Intention is absolutely necessary in all our Actions, correspondent to those three Prayers, three Ways may the best Intention be renewed towards God. The first is, to be willing to do all Things to God's greater Honour and Glory: And this is signified by these Words, *Blessed be the Lord God for ever.* The second, to desire to unite all our Thoughts, Words and Deeds, with what Christ thought, said and did for us, and so offer 'em up to God: And this is shewn us by this Prayer, *Have Mercy upon me, O God, according to thy great Goodness, &c.* For most certainly 'twas the greatest of all Mercies, for God to give his only Begotten Son to Die for us. The third is, to refer our All to the Will of God, and his good

good Pleasurē ; which is done by these Divine Expressions ; My God, I offer up my self unto thee, do with me according to thy good Pleasure ; thy Will be done.

Three a-Clock.

Learn to die.

Learn it by meditating on
Deferred Repentance.

REMEMBER, O Man, that thou art as the Grass of the Field. Do not therefore defer thy Repentance from Week to Week, from Month to Month, from Year to Year. To Morrow is too late ; begin to Day. 'Tis a great Step to Health, to know the Distemper ; and a great Way towards being good, is the Will to be so. In all Distempers, the worst that can happen to a Man, is to have no Sense of his Danger. Can any Thing be more miserable to a poor Wretch, than to lie unconcerned at his Miseries ? The Beginning of Salvation is entirely to be acquainted with the Heinousness of Sin ; for he that does not know he commits Sin, will never bear being corrected for it. Take Care of thy Affairs betimes. Thy Death moves not slowly on, it hastens on apace, and will suddenly overtake thee. Alas ! we are snatch'd away in a Moment, when we little dream of it. Never depend

pend on to Morrow: Now is the Time to grieve and weep; Now, this Instant, begin to amend your Life. This Delay (says St. *Augustin*) has destroyed many a poor Soul. They cry to *Morrow, to Morrow*, and in the mean while the Door is shut of a sudden. O remember you must die.

Learn to live.

Learn it of

Temperance.

THERE are a great many Things you must *suffer*, and more you must *abstain* from. Sin stands always without, but will never enter unless you open the Door. Temperance sets her Bounds to all Things; she prescribes moderate Diet, moderate Apparel, little Sleep; all Things with Moderation: For in all Things she punctually keeps to the Proverb, That too much of any one Thing is good for nothing. Nothing is safe that is excessive. The best Rule a covetous Person can go by, is to take only what he ought, and not what he desires. It is better to sleep on Straw, and to have ones Mind at Peace and Quiet, than on Beds of Tissue, with a troubled Conscience. An *Epicure's* Rule of Life is his Belly and the Kitchen; the abstinent Man's, is Sobriety. Luxury has sumptuous Tables, and costly Banquets; Temperance delights in Frugality. The Law of a temperate Man is God and his Reason, but the intemperate is swayed by high Feeding and Voluptuousness.

Learn

Learn to pray.

Learn it from the following Prayer.

A Prayer for Forgiveness of Sin.

HAVE Mercy upon me, O God, have Mercy upon me, a most miserable Sinner, who do those Things unworthy a Christian, but deserve what I suffer. I am continually sinning, seldom grieving, and bearing thy Correction with utmost Impatience. Thou art just, O Lord, and righteous is thy Judgment. I have grievously offended thee, and my Sufferings are very light. Thou dost not afflict us cruelly and unjustly, O merciful God. I know, O Lord, and am certain our Life is not hurried along by blind Chance, but that all things are disposed and governed by our good God: Thy Care is over all Things, especially thy Servants, who have placed all their Desires in thy most Holy Will and Pleasure. I fly therefore to the Altar of thy Mercy, and humbly beg thou wilt not punish me according to my Sins, but spare me according to thy great Goodness. I refuse not thy Correction, O God: Only grant me Patience, that under thy Rod I may praise thy Goodness, and amend my Life. Have Mercy upon me, O Lord, Have Mercy upon me, and help me as suits best with thy Holy Wisdom. Thou knowest all Things, O Lord, thou canst do all Things, who Livest and Reignest for ever and ever Amen.

A Song.

A Song of Praise to God for all his Benefits.

O ALL ye Works of the Lord, bless ye the Lord, praise him, and magnify him for ever.

O ye Angels and Archangels of the Lord, bless ye the Lord, praise him and magnify him for ever.

O ye Principalities and Powers, bless ye the Lord, praise him, and magnify him for ever.

O ye Heavenly Virtues, Dominions, and Thrones, bless ye the Lord, &c.

O ye blessed Spirits, Cherubin and Seraphim, always burning with the Love of God, bless ye the Lord, &c.

O all ye Holy Patriarchs and Prophets of the Lord, bless, &c.

O all ye Holy Apostles and Evangelists, &c.

O all ye Holy Martyrs and Confessors, &c.

O all ye Holy Virgins and Saints of God, &c.

O all ye Spirits and Souls of the Righteous, &c.

O ye Priests of the Lord, &c.

O ye Children of Men, bless ye the Lord, praise him, and magnifie him for ever.

O ye Holy Men, and humble of Heart, &c.

O GOD, let thy desired Blessing, we beseech thee, descend upon and confirm thy Faithful, and make them always conform to thy

thy holy Will in all Things; and give them Grace, that they may always acknowledge, and ever praise and magnify thee for all thy Benefits. Through Jesus Christ our Lord, who Liveth and Reigneth with thee and the Holy Spirit, ever one God, World without End. *Amen.*

Four a-Clock.

Learn to die.

Learn it by reflecting on

The vain Wishes of the Damned.

REMEMBER, O Man, thou art a Bubble, and think seriously with thy self, what would the Damned give to purchase but only one little Hour of this Time we now enjoy; of which, many an Hour thou hast prodigally lavished away in Idleness and Folly. Live ever mindful of Death. Time flies away; and nothing is swifter than the Life of Man. The Law of Death is severe, and unavoidable. *We must die.* As soon as we come into the World, we are subject to pay this Tribute. *We must die.* Why then dost thou spend thy Hours in foolish Diversions and Vanity? The great Business of all lies on thy Hands. *We must die.* A Day will come that shall judge and pass Sentence on all the Years of our Life. All thy Actions will appear when thy Soul is departed.
Death

Death will tell thee what Good thou hast done in thy Life-time. The Heart of Man is never so God-like, as when it thinks on Mortality; and considers that he is only born to die. Watch, therefore, and do Good while you may: There is one will reward all your Actions. God always looks attentively on all your Works, who numbers even the least of your Thoughts, as he does the Hairs of your Head, either to reward or punish them, and that for all Eternity. *Remember you must die.*

Learn to live.

Learn it by placing all your
Confidence in God.

THE more you distrust your self, the less you ought to distrust God, who ought always to be confided in above all Things. *They that Trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever.* O put thy Confidence in God, trust him with the most generous Affection thou possibly canst. Why dost tremble, O thou of little Faith? God will provide. The Lord rules over thee, and thou shalt want for nothing. Why art thou troubled? Tho' the Enemy shall tear all thy Members from thy Body, yet God numbers the Hairs of thy Head: Never therefore fear the Loss of thy Limbs, since God takes Care even of the Hairs of thy Head. Believe me, the Life of good Men at all Times, and in all Things, is so disposed, and governed by God
that

that all Things tend to their Benefit. He rides with Security that fixes the Anchor of his Hope in God, and puts his Trust and Confidence in God in all Things.

Learn to Pray.

And Learn from the following
Aspirations and Prayers to God.

LORD have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

O God, the Father of Heaven, have Mercy upon us.

O God, the Son, Redeemer of the World, have Mercy upon us.

O God, the Holy Ghost, the Comforter, have Mercy upon us.

O most holy, blessed, and glorious Trinity, Three Persons and One God, have Mercy upon us.

From all Dangers, Ghostly and Bodily,

Good Lord, deliver us.

From the Snares of the Devil,

Good Lord, deliver us.

From all Heresy and Schism,

Good Lord, deliver us.

From Plague, War and Famine,

Good Lord, deliver us.

From sudden and unprovided Death,

Good Lord, deliver us.

From Everlasting Damnation,

Good Lord, deliver us.

We Sinners,

Beseech thee to hear us, good Lord.

That it may please thee to spare and forgive us.

We beseech thee to hear us, good Lord.

That it may please thee to protect and govern thy Holy Church, and defend it from all Dangers and Persecutions.

We beseech thee to hear us, good Lord.

That it may please thee to bless all Bishops, Priests, and others that Minister in thy Sanctuary, that they may be stedfast in their Duty, and at all Times courageously preach thy most Holy Doctrine ; and by their Lives and Examples, set it forth and shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to bless all Christian Kings and Princes, giving them Unity, Peace and Concord.

We beseech thee to hear us, good Lord.

That it may please thee to inspire us with Holy Obedience, to give unto Caesar the Things that are Caesar's, and unto God the Things that are God's.

We beseech thee to hear us, good Lord.

That it may please thee to give us thy Grace, that we may love and serve thee with all our Heart and Soul, and place our whole Trust and Confidence in thee above all Things.

We beseech thee to hear us, good Lord.

That

That it may please thee to bless and preserve
unto us the Fruits of the Earth, so that in due
Time we may enjoy them.

We beseech thee to hear us, good Lord.

That it may please thee to bless all our
Friends and Benefactors, and grant them Eter-
nal Glory.

We beseech thee to hear us, good Lord.

That it may please thee to have Mercy upon
all Men.

We beseech thee to hear us, good Lord.

O Lamb of God, that takest away the Sins
of the World;

Spare us, O Lord.

O Lamb of God, that takest away the Sins
of the World;

Hear us, O Lord.

O Lamb of God, that takest away the Sins
of the World;

Have Mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Our Father, &c.

A Psalm taken out of several Psalms.

O PRAISE ye the Lord in the Heavens;
praise him in the Highest.

Praise him, all ye Angels of his: praise ye
him, all his Hosts. Bless

Bless the Lord, all ye his Angels, strong and mighty : doing his Works, and attending the Voice of his Mouth.

Bless the Lord, all ye his Hosts : ye Ministering Spirits that do his Will.

Bless the Lord, O my Soul, and forget not all his Benefits : who hath redeemed thy Life from Destruction, and crowned thee with Mercy and loving Kindness.

For he shall give his Angels Charge over thee : to keep thee in all thy Ways.

They shall bear thee up in their Hands : lest thou dash thy Foot against a Stone.

Thou shalt walk over the Aspid and Basilisk : and the Lion and the Dragon shalt thou tread under thy Feet.

The Angel of the Lord shall be about those that fear him : and shall deliver them from all Trouble.

For whosoever dwelleth under the Defence of the most High ; shall abide under the Protection of the God of Heaven.

Glory be to the Father, &c.

In the Sight of Angels will I sing Praise to thee, O God, and worship towards thy Holy Temple, and praise thy Name.

O Lord, hear my Prayer.

And let my Cry come unto thee.

Let us Pray.

O Everlasting God, who hast ordained and constituted the Services of Angels and Men in a wonderful Order, mercifully grant, that as thy holy Angels always do thee Service in Heaven, so by thy Appointment, they may succour and defend us on Earth, through Jesus Christ our Lord. *Amen.*

O Almighty and Merciful God, who hast appointed thy Holy Angels to be our Guards and Defenders, Night and Day, and to watch over us for our Good ; grant, we humbly beseech thee, that by their Protection we may be defended from all the evil Suggestions of the Devil, and his wicked Spirits : that like roaring Lions, go about continually seeking whom they may devour : That being free from all Evils of Body and Soul, we may serve thee, our Great and Glorious God. And this we beg for the Sake of thy Dear Son, Jesus Christ, our Lord and only Saviour. *Amen.*

O Eternal God, we Sinners implore thy Goodness ; grant us to suffer all Things in this Life with Patience and Resignation to thy Holy Will. O let us always put our whole Trust and Confidence in thee, and love thee, O God, above all Things ; and what, O Lord, is deficient in our Love, let the infinite Merits and most

most abundant Love of thy Dear Son supply :
Who, with thee and the Holy Spirit, liveth
and reigneth ever one God, World without
End. *Amen.*

Five a-Clock.

Learn to die.

Learn it from the Consideration of
Death's daily snatching us away.

REMEMBER, O Man, thou art Vanity,
and that thou art dying every Day, and
every Hour. As soon as we are born we begin
to die : The very first Hour that gave us life,
takes some Part of it away ; Death shares this
Day with thee. O, whatever thou dost, think
of thy latter End. *The Days of Man are deter-*
mined, the Number of his Months are with
God, his Bounds are appointed that he cannot pass.
He cannot, Alas ! he cannot pass. And not
only that, but he cannot know how near he is
to them. Wilt thou then be free from sudden
Death ? Always let Death be in thy Thoughts.
Learn to meditate continually on Death : No
one dies suddenly that does this. *Remember*
you must die.

*Learn to live**Learn it by**The Rules of Justice.*

TIS the Propriety of Virtue to hate Injustice, and all that belongs to it, Cheats, Deceits and Injuries: Those you ought rather to suffer from others, than be guilty of your self. 'Tis not the Law of the World, but the Law of Christ. *He that will take thy Coat let him take thy Cloak also, And what Treasure is that, to have Gold in the Chest, and Damnation in the Conscience? Such a Loss is incomparably more considerable than any base insignificant Profit: For what shall it profit a Man, if he shall gain the whole World, and lose his own Soul?* But now People act after such a Manner, that the Name indeed of Justice is, much honoured and talk'd of, but the Thing it self wrested to every ones Notion and Advantage. The greatest Justice is, what Vices thou seest in others, commit not thy self; and don't do that to another thou wouldst not have done to thy self. Learn Justice while thou art warned, O Man, and despise not God.

*Learn to Pray.**Learn from these following**Prayers.*

O Almighty and Everlasting God, who hast Number'd all our Days, and hast appointed our Bounds of Life, which we cannot pass, grant, O Holy and Merciful God, that we may

may have always the last Day in our Thoughts. so that whenever that dreadful Hour comes it may not find us unprovided. *Amen.*

A Protestation to God, to be made at least once a Week.

O MY Lord God, if I shall ever think, say, or do, any Thing by imprudence against thy good Pleasure, I protest to thy Divine Majesty, before all thy Holy Angels, and bright Court of Heaven, it is against my Will: But if I should be so frail as to Consent, O Lord, I beseech thee, have Mercy upon me, recal my wandering Feet to thy Holy Ways; lift me up again after my Fall, O merciful Saviour: And that I may not so offend thee, I implore thy Goodness, O most merciful Lord, to prevent me with thy Blessing, and that thou wouldst vouchsafe to possess and govern me as thy poor Creature. I submit my free Will to thee, and I desire, when thou seest proper, even to compel and bind it to its Duty, that it rebel not against thee, or commit the least Evil against thy most Holy Will. Let it will, O God, only what thou willest, and hate only what thou hatest. Let my only Will be, to seek and to do thy most Holy Will in all Things. If I ask any Thing, O Lord, grant it not, if it be the least against thy Honour, or what is inconsistent with thy Will and Pleasure. I know, O adorable Goodness, I know nothing can hurt me but what is displeasing to thee. I therefore pray
 thee,

thee, for the Merits of Jesus Christ, my only Redeemer, that thou wilt make me hate my own self, and love thee, O God ; who with thy Dear Son, my Lord and Saviour, and the Holy Spirit, livest and reignest One Glorious Immortal God, World without End.
Amen.

An Aspiration full of Love of the Devout Soul to God.

I LOVE thee, my God ; I desire earnestly, with all the Powers of my Soul, to love thee more and more. O let my Heart quite melt away with the Flame of Divine Love. Nothing can make me happy, or satisfy my longing Soul, but thee. I languish, and am sick of Love. When, O my God, when shall I flie to thee, and leave the World ?

Six a Clock.

Learn to die.

Learn it by considering

Daily Funerals.

REMEMBER, O Man, thou art Cor-
ruption. How many, I do not say this
Day, but this very Hour, will be cited from
amongst the Living, to appear before the Tri-
bunal

būnal of the dreadful Judge ? and how many of them will receive the terrible Sentence of Damnation ? Think therefore, not often, but continually, that thou art Mortal. Nothing will be so useful to thee in the Management of all thy Affairs, as the frequent Meditation of the Shortness of mortal Life. *Rejoyce over thy greatest Enemy being dead ; but remember that we die all.* Be attentive then to regulate thy self, and thy whole Life. Whatsoever has a Beginning, must have an End. We shall all of us leave this World. Many, and many a one, have went before us ; and every one of us that are left behind must follow in that Order as Death shall appoint. Every Day, and every Hour, shews that we are nothing. Look to thy self. To gain Life, is to die daily. *Remember you must die.*

Learn to live.

Learn it from the

Rules of Mercy.

TRUTH it self has said, *I will have Mercy and not sacrifice.* It is a Work of Equity to help the Poor, but not the Rich. He that pours into a Vessel already full, makes it run over ; but what is cast into empty ones, will abide. O Let the Bowels of the Hungry praise thee, and not the riotous Entertainments of the Voluptuous. It is true but wonderful, and worthy our nicest Observation, that in the last great Day, when all the Dead shall rise,

and stand before the dreadful Tribunal, and all the Holy Angels of God, Jesus Christ will not enquire, whether or no *Abel* was the first Martyr, *Abraham* the most obedient of Men, or whether *Moses* was the Law-giver, or *St. Peter* first suffered the Cross like his dear Master : He will be silent of all this, and only demand, who gave Food to the Poor, Clothes to the Naked, and entertained the Needy at his own House. What is given to the Poor in reality, is no Gift, but a Loan ; since what is done to the Poor, is repaid with such full and ample Interest. The most profitable Merchandizes are Almsdeeds ; and the Heavenly Citizens, know it very well : But the greatest and most precious Alms of all, is, *to love ones Enemies.*

Learn to pray.

Learn it from these

Prayers to Jesus Christ.

O MY dear Lord, I see every Day thousands die round me, and are snatch'd away, to give an Account of all their Works to thee, O thou just Judge. Grant me thy Grace, O merciful Jesus, I beseech thee, that I may always remember my latter End, and apply my Heart unto Wisdom. *Amen.*

O Merciful Jesus, who art all Mercy, Goodness, and Compassion, make my Heart always tender and compassionate to the Poor, to do Works of Mercy, feed the Hungry, cloath the

the Naked, and visit the Sick, comfort the Afflicted, support the Weak, and strive always to follow thy holy Example in all Things, O thou Saviour of Mankind ; whose Mercy endureth for ever. *Amen.*

An Act of the Resignation of Man's Will to the Will of God in all Things.

MY God, my Lord, far be it from me that I should not Will what thou doest, or should Will what thou doest not. Thy Will is my Will, for it is no longer my Will, since it begins to be thine. I ought to will what thou dost ; and, O Lord, I do will it with all my Heart. Wilt thou have me sick ? I am willing. Wilt thou have me Poor ? I am willing. Wilt thou have me afflicted ? I am willing. Wilt thou have me destitute of all Comforts ? I am willing. Wilt thou have me suffer the greatest Adversity ? O Lord, I am willing. Wilt thou have me die ? I am willing. Wilt thou vouchsafe to take me to thy Kingdom of Glory ? I cannot but be willing. Wilt thou plunge me into Hell ? Ah, good Jesus ! if it should be thy Will, I have willed it too, and have deserved it. But if it could (as I know it cannot) be, that either thy most holy Will should be frustrated by my being saved, or fulfilled by my being damned, it is then, O Lord, I own, much better I should be damned, than thy holy Will not be done. But, O infinite Goodness and

Mercy, I know thou dost not will my Death, for thou hast willed the Death of thy only Son, that thou mightest not will mine. I beg of thee therefore, O Father of Mercies, by that precious Death of thy dear Son, thou wilt save my Soul from Death. Behold, O Lord, those Wounds, and that sacred Blood, which he offered up to thee for my Salvation. To spare thy Servant, thou would not spare thy Son, because, therefore, O Lord, thou canst and thou wilt have Mercy. O Immense, O Tremendous Majesty, have Mercy upon me ; O spare me, for I have sinned, I cannot deny it ; but thou canst pardon all my Iniquities. Save me, Lord, save thy Creature. I am the Work of thy Hand, and earnestly long to see my Creator, and sing his Praises for ever. I know thou canst, like the Potter, mould me like an earthen Vessel, and punish my Disobedience by crushing me to pieces ; and (as indeed I have long since deserved it) cast me into the Fire : But because thy Goodness is greater than my Iniquity, spare me, Lord, spare, O spare me. I will live to love thee, though I must die in a little while ; but with my latest Breath I will beg thy Mercy. O have Mercy upon me, have Mercy upon me.

*Some Observations on the Conformity of Man's
Will, to the Will of God.*

I.

THERE is nothing more recommended through the whole Scripture, than Man's conforming his Will to the Will of God. Jesus Christ, as he knew best of all Men how to pray, prayed after this Manner : *O Father, not my Will but thine be done.* And in another place, taught us thus to pray : *Thy Will be done in Earth as it is in Heaven.*

II.

To submit to the Will of God alone in all Things, is the Summary of the best and happiest Life, and all Christian Perfection.

III.

Whosoever unites his Will to the Will of God, lives always secure out of the Reach of the Winds and Tempests of this troublesome World. Nothing engages a Friend more than to suit ones self to his Will. O make God thy Friend, by submitting to his Divine Will in all Things.

IV.

Whatever happens in this World are intrinsically Evils, and are sins against God, or else are not in themselves evil, because no Sins, such as are Afflictions and Punishments : The first, God permits ; the second he disposes as
best

best suits his Godly Wisdom : For all Evil of Punishment proceeds (as the Divines call it) *positively and effectively* from God, even that which is the Reward of Sin. God himself plainly owns himself the Author of such Evils or Punishments ; as we find it thus expressed by the Prophet *Isaiah*, *I am the Lord and there is none else. I form the Light, and create Darkness. I make Peace, and create Evil. I the Lord do all these Things.* And the Prophet *Amos* says the same Thing : *Shall there be Evil (says he) in the City, and the Lord hath not done it ?* Therefore whatever Punishment we suffer, let us say with a patient and resigned Spirit, *It is the Lord, let him do what seemeth him good.*

V.

Epictetus has somewhat to this Purpose : Do not require (says he) that what is done should be as you would have it. If you are wise, bring your self to will whatever is done, and so all Things will go prosperously with you. The Author of that excellent Treatise, *The Imitation of Christ*, expresses more spiritually : *The Inward, or Spiritual Man presently recollects himself ; and as Things fall out, so he conforms his Will to them.* But *Solomon* yet more excellently tells us, *That there shall no Evil happen to the Just : He will not be cast down with Sorrow, whatever comes unto him : For why should he be sorrowful, who acknowledges God's great Providence, and his most holy Will, in all Things ?*

VI. In

VI.

In all Fortunes good and bad, in all Troubles and Temptations, in all Storms of this Life, the best and safest Way is always to propose to a Man's self to submit to the Will of God, and to resign all and every Thing that is to be done or suffered to that one Divine Will. He that walks in this Manner is safe and secure.

VII.

In Sickness and in Death, there is no Exercise more profitable for the Soul (says Spiritual Blossius) than that every one submit himself entirely to the Divine Will, and embrace the sincere Goodness and Mercy of God, with the Arms of Humility and Charity.

Seven a Clock.

Learn to die.

Learn it by meditating

On the irreparable loss of Time.

REMEMBER, O Man, that thou art Ashes, and that thy precious Time flies away, and never can be recalled. When one House is burn'd, People build another in the Room of it : But Time once consumed, cannot be recalled with Jewels of great Price. All the Riches of the East is but as Stubble in Comparison.

rison to the Value of Time ; and there is no Robber in the World so pernicious, as he who robs himself of this inestimable Treasure, either by doing ill, or, what is next kin to it, doing nothing at all. Our Days flow away like running Waters ; and Life, never to be recalled again, flies away apace. All other Things, if lost, may possibly be recovered, Time never. 'Tis a great Loss to lose an Estate by Gaming, a greater to lose ones Reputation ; but the greatest Loss of all is the losing of ones Time in Vanity and Folly : And the more Time is thus squander'd away, so much the more dreadful is the Approach of Death. *Remember you must die.*

Learn to live.

Learn it of
Meekness.

M*Y Son, perform thy Works with Meekness, and thou shalt be beloved more than the Glory of Men. Above all Things, esteem good Words, and a chearful Countenance, and let them appear in all you do and say : Blessed are the Meek. The Heavenly Jerusalem is a City not made up with the Spoils of Warriors, but 'tis an Inheritance of those that are Meek. Meek Persons give way to all ill Tempers, never resist Evil, but overcome Evil with Good. There are some Persons meek, but only so as long as every Thing goes according to their Desires. Touch the Mountain, and 'twill smoke, that is,*

a little Injury done the Party, will discover what he sincerely is. 'Tis peculiar to a great Soul to know how to be quiet, calm, and serene ; to bridle his Anger ; to pass over Affronts and Injuries with a composed Countenance. He is truly meek that is soft as Oil, pliable as Wax, and as sweet tempered as the Dove.

Learn to pray.

Learn from the following

Prayers to Jesus Christ.

O GOOD Jesus, I serve thee with great Imperfection ; I am too cold in my Love and Praise to thee. Oh ! how very far off am I from true Self-Denial, from true Humility, Patience, and Charity ? I therefore humbly implore thy Goodness to supply those Deficiencies in me, O Dearest Lord, and offer up unto thy Father for my poor Heart quite void of Love, thy divine Heart, all full and abounding with infinite Love and Charity.

O Lord Jesus Christ, let me love nothing but thee alone, and love nothing but in thee and for thee.

O Lord Jesus Christ, encrease my Labour and Sorrow, so thou encrease my Love and Patience.

O Lord Jesus Christ, most meek and humble amongst the Children of Men, grant that I may practise such holy Meekness in all my Words and Actions, as may be acceptable to thee, and that I may never take any Delight
but

But in thy good Pleasure, and most holy Will,
and rely on the same above all Things. *Amen.*

Eight a Clock:

Learn to die.

Learn from

The Fear of approaching Judgment.

REMEMBER, O Man, thou art Dust.
Ask then thy Conscience, if God this very Hour should call thee before his dreadful Tribunal, wouldst thou be ready to give an Account of all thy Words and Actions? Do not say, I shall be *to morrow*. God indeed has promised he will give thee Time to amend thy Life, but has not promised a *To morrow*. It must be done to Day, this Hour, this Instant; notwithstanding all this we put it off still from Day to Day, and dance and laugh, on the very Brink of Ruin and Destruction. Alas! Alas, miserable Wretches that we are! The whole Man, God knows, is but as nothing. What the World calls *to live*, is but as a short Scene of a Play, soon past and then 'tis nothing. Bid therefore a Farewell to all Things in this World, and prepare O Dust, to make up thy Account: The Tribunal of God calls thee to do it. Look not out for Pretences of Delays, and Put-offs; this great Court will not ad-

mit

mit of any Demurrer, or dilatory Pleadings. You must in a little Time go hence : 'Tis impossible to turn back ; don't attempt it. You must give in your Account ; no Excuse will be taken : As you have lived so you shall be judged. *Remember you must die.*

Learn to live.

Learn from meditating on

The Laws of Truth.

LET Truth go before thee in all thy Works, for the Lord requires Truth. Let not thy Tongue know how to swear and lie. So study Truth, that what you say may have the Weight of an Oath. 'Tis not like an honest sincere Person to speak one Thing, and mean another. Truth, as she is every where known to be the Mother of Holiness, so ought she every where to be loved. No two Things in the World are so near a Kin, and have that Agreement one with another, as *Virtue and Truth*. Truth may be plunged a little, but it never sinks ; 'twill ever rise again ; often fought with, but always victorious. A Lover of Truth is never afraid of Reprehension either from Friend or Enemy. If an Enemy insults him, he knows he must bear with it : If a Friend mistakes he must inform him of his Error, but give Ear to his good Advice. To cover, smooth over, feign, dress up or disguise Truth, is an Action unworthy a Man ; but to lie, is Death it self to the Soul ; *for the Mouth that lieth slayeth the Soul.*

Learn

*Learn to pray.**Learn from**A Prayer to be used in exercising Acts of Love
towards God.**Thirteen Acts of Divine Love.*

O MY most loving God ! I flie to thee
 with all the Affections of my Heart, (1.)
 thou Sovereign Good. (2.) I rejoyce in thy
 boundless Goodness. (3.) And am ravished
 when I consider that all the Angels adore thee,
 and all the blessed Spirits praise and honour
 thee. (4.) O my Creator ! how I wish that
 all the World would acknowledge and worship
 thee, and love thee only, O great and glorious
 Majesty ! (5.) Ah, my God ! how it grieves me
 that I have committed so many Sins ; (6.) and
 and therefore I most firmly purpose ever hence-
 forward to keep thy holy Law in all Things,
 (7.) I will seek all thy Comfort in thy most ho-
 ly Will. (8.) I will hate whatsoever shall be
 displeasing to thee. (9.) O my God ! every
 Thing I have is thine ; I consecrate all to thy
 Honour and Glory. (10.) For thy Sake I will
 most willingly undergo all Adversity. (11.) I
 will ever rest entirely contented, howsoever
 thou permittest or disposest the Things of this
 World. (12.) O Eternal Goodness ! encreate
 in me thy Love. (13.) O infinite Charity ! let
 me never cease to love thee.

An Explanation of the foregoing Prayer.

Since the greatest Praise of Virtue consists in Action, Divines generally assign thirteen interior Acts of Love towards God.

1. To desire with the most passionate Affection to see and enjoy God, as the chief or Sovereign Good.

2. To submit with entire Resignation all that one has to God, and that for no other Reason, but because all good Things are God's, as Wisdom, Goodness, Power, &c.

3. To be filled with Joy on meditating how God is served by Saints and Angels and all good Men.

4. To desire that all created Beings should act to the only Honour and Glory of God.

5. To grieve with all your Soul for all Sins committed against God, either by your self or others.

6. Stedfastly to propose the exact Performance of God's Commandments.

7. To resolve seriously to follow God's holy Will only, in all Things.

8. To have an Aversion for what one knows may be displeasing to God.

9. To offer up all Things unto God, without the least Reserve.

10. To have a ready Mind and firm Resolution in all Adversity, to suffer all Afflictions for the Love of God.

11. To acknowledge and magnify the Providence of God's holy Government over all the World.

12. To confess one has not employed to Advantage the Favours of God, and to beg an Increase of his Love.

13. With fervent Prayer continually to beg a happy Perseverance in the Love of God.

Two Things are principally to be noted in these Acts of Divine Love.

1. The mortal Wounds of the Soul can never be healed except it be *by Love and Sorrow*, or (according to Divines) there are but only Two Acts that can recover the Grace of God when lost; an Act of Charity, and an Act of penitential Sorrow; which, in reality, include each other. The poor Publican, by an Act of Contrition, obtained Forgiveness of all his Sins, and the penitent *Magdalen wash'd away hers by an Act of Love: Her Sins which are many, are forgiven, for she loved much.*

2. The principal Act of Divine Love, is seriously, and with all your Soul, to be willing to obey all God's Commandments. *He that hath my Commandments, and keepeth them, he it is that loveth me. For this is the love of God that we keep his Commandments.* Every Man is bound to exercise this Act of the Love of God in three Occasions: 1. When a Man is grievously assaulted by the Devil, or enticed by others to Sin: As for Example; A poor Man, when

When he sees a great deal of Gold of another's; and no one in the Place where it is but himself; or when one has his Enemy in his Power, or has a convenient Opportunity to satisfy his wicked Lusts; in these Cases the Devil is very busy with his Suggestions; and will you not make use of this fair Opportunity? Behold large Heaps of Treasure, a fit Opportunity to satisfy your Revenge, or Concupiscence. Take Heart; do something; enjoy your self; and, while you may, take hold of this happy Opportunity. (Here it is very necessary for one that abhors all deadly Sin, to testify his Love to God in this Manner). *O Lord God, thy Law and thy Honour are more precious to me than all my little Interests; than all Gold and Jewels; more valuable than the fine Gold, or the Onix Stone, than all forbidden Pleasures, than all the World.* And in these dangerous Circumstances, unless a Man do this, he loses Heaven, falls from Divine Grace, and loses God. Either he will love God or be conquered by the Devil. Suppose I should put these Questions to a private Sinner, or a Man of Pleasure: Do you love God? No doubt he will say, *he does.* But do you know the Commandments? *Very well.* Do you hold the Seventh? *Oh, by all means.* Do not you think that all filthy Desires are forbidden by that Precept? *Yes, most certainly;* and, indeed, he can say no otherwise; and yet, nevertheless, How can you dare so often, and so impudently
to

to Sin against this most express Law of God? It is evident then, an impudent Woman, Stolen Pleasures and little filthy Amours, are dearer, much dearer to you, than the Law and Honour of God, than God himself: And while you continue this impure and detestable Course, it is certain you have not so much as the least Sparkle of Divine Love in your Soul. *For this is the Love of God that we keep his Commandments.* Why do I pretend to love the King, (says Sr. Augustin) if I hate his Laws? And St. Gregory very truly observes, That he really loves, who abandons all his Pleasures, and binds himself to his Commandments. He that revels in *Wantonness*, does not love God at all, because he contradicts his holy Will.

Again, there is yet another Case of Danger, wherein every one is obliged to have Recourse to this Act of Divine Love, and that is, when a Man wisely fears his own Inclination, and is apprehensive of Sinning on account of the Place he is going to, or the Conversation he is like to meet with; then it is very necessary for him to inflame his Soul with Divine Love, and sincerely, with the Royal Psalmist, cry out, *With my whole Heart have I sought thee; Oh let me not go wrong out of thy Commandments. I call with my whole Heart; hear me, O Lord, I will keep thy Statutes. For this is the Love of God, if we keep his Commandments.*

But the greatest Danger that can ever happen to Soul or Body, and what above all requires Acts of the Love of God, is the Hour of Death: Then let a Man, when he finds that dreadful Time draw near, raise his Soul up to the highest Acts of Love towards his Creator, and that not through Fear of Punishment, not thro' Hope of Reward; but because God is *the Sovereign Good*, and he owes him all Things. In these last Moments of Life, (if ever) these Acts ought to be most entire and perfect, *Thou shalt love the Lord thy God with all thy Strength, and with all thy Mind. Charity never fails.* Therefore *in Love, we may grow up unto him in all Things,*

Nine a Clock.

Learn to die.

Learn from meditating on

The Multitude of thy Debts.

REMEMBER, O Man, thou art as Froth: All thy Labour is to pay thy Debts. Think then of all thy Sins; put them together up in one Heap: So many lascivious Thoughts thou hast been guilty of, so many idle Words, Affronts, impure Discourses, and Detraction, and all thy wicked Deeds, which thou canst by no means excuse. Look on this great Mass and thou wilt presently confess thou art a great Debtor.

Un-

Unhappy Wretch that I am, wilt thou say, How many thousand Talents do I owe, and, Alas! how unable to pay? Should Death surprize me in these Exigences, I shall be delivered over to my Adversary; and 'tis most certain, shall never come out of Prison till I have paid the utmost Farthing. Think of this therefore in due Time, and forgive others, but never pardon thy self. Those who are so happy as to know their own Misery, always bewail themselves after this Manner: Wouldst thou never be sorry, live well, and thou wilt never have Occasion. Happy is that Man, who at all Times and Places so lives as if every Day that passes over his Head were his last. *O Remember you must die.*

Learn to live.

Learn from

Chastity

THE Fruits of the Spirit are Love, Continency and Chastity. A chaste Soul is preferable to all Treasures. Let no one boast he has a chaste Mind, if he has an unchaste Eye; nor a chaste Body, if his Thoughts are not so. Holy Job therefore made a Covenant with his Eyes, that he might do so with his Heart. *I have made a Covenant with my Eyes, (saith he) that I should not so much as think on a Maid; for what Portion in me has the Lord from above? Hear what St. Jerom says upon this very Subject! Whatsoever Virtues (says he) thou mayest be*
en-

endowed with, whatsoever good Works be remarkable for, yet if thou hast not the Cord of Chastity to bind all close together, all falls to the Ground, and is lost. And believe me O Man, if the Fires of unlawful Love scorch thee, and thou makest no Resistance, but givest way to that Contagion, thou art undone for ever. Thy Body, Soul, Estate, Reputation, all thou hast, is doomed to Perdition. Bid adieu to Heaven and die. Take care then betimes; crush the Head of this Serpent, lest he poyson thee with his fatal Venom.

Learn to Pray

Learn from this short Prayer of a certain Holy Father, viz.

My God and my All

IT is credibly reported, that this holy Person pass'd four whole Nights successively, in meditating on, and frequently repeating these Monisyllables; and that with great Pleasure and Transport of his Soul. Follow then so great and good a Pattern, and say,

My God and my All.

I will repeat this a Thousand Times, and a Thousand Times will I meditate thereon; nay, again, again, and again, a Thousand Times, will I utter it; for nothing more excellent, great and good, can ever be said or thought on than this, *My God and my All*. Let other Men desire and seek after other Things, I seek only my God; him alone I desire, *My God and my*

D

All.

All. I leave others all the Riches, Honours, and Pleasures of the World ; if I have God, I have all Things ; Let others have whole Worlds, Mountains of Gold and Jewels, I envy them not ; let them enjoy the greatest Pleasures and Delights imaginable, my God to me is *All* in *All*. There is, or can be nothing so good, so beautiful, or pleasant, but his chief and sovereign Good, is far better, and infinitely more beautiful, and pleasant. *My God and my All.* Alas ! what different Desires often inflame my Soul ? I am like a mad Man now, Plunging my self into the Water, or running into the Fire. But what are these Goods I so earnestly long for ? Is it this or that Sort of Eating or Drinking ? *my God* is my Mear, my Drink, and my *All*, Is it this or that Kind of Pleasure, *my God* is my Joy, my Pleasure, my *All*. Is it this or that Kind of Honour and Preferment ? *my God* is my Honour, my Preferment, *my All*. What then is it I can desire, that *my God* is not to me, *My God and my All* ? God is my Feast, my Delight, my Rest, my Treasure ; God is my *All*, and more than *All*. Though I should procure that Food I long to eat, or am refreshed with that Liquor I desire ; enjoy those Pleasures I languish after, and those Honours I weary my self in pursuit of ; yet what is all this, what is all this Eating, Refreshment, Enjoyment, or Acquisition, if compared to thee, *my God and my All* ? To enjoy thee, and thy
Re;

Refreshment, is perfect Refreshment, and perfect Enjoyment: 'Tis to enjoy the greatest Good, *O my God and my All* ! But I am sorely pressed with Labour, afflicted with Sorrow, Cares distract my Soul, the World plagues and troubles me ; but this is nothing, no dreadful Matter at all. Nay, though all Evils in this World should all at once fall on me, yet they would not affect me, if God be my Helper, *My God and my All*. Thou art, O good God, O infinite Goodness, Rest to me in Labour, Pleasure in Sorrow, Security in Troubles ; Thou art my strong Castle and Defence against the Assaults of the wicked ; thou art my Refuge from all Evil, thou art *all things to me*, and whatever is good and desirable. Whatsoever then I ask or desire for the future, this still shall be my Song, *My God and my All*. O Lord, grant I may leave the little muddy Streams, since I may have there the purest Spring and Fountain of all Bliss and Happiness ; for having thee, I have all that my Heart and Soul can desire.

O Lord I pray thee, grant that I may avoid all the vain Delusions of the World, the Flesh and the Devil. O conquer my rebellious Heart, and make it submit to thy Holy Will in all Things.

O Lord, who inhabitest Eternity, grant that I serve thy Divine Majesty with a sincere
 D 2 Heart,

Heart, and submit to thy holy Will in all Things.

O Lord I beseech thee, let thy holy Grace protect and follow me in all my Ways, that I may be always intent on good Works, and ever submit to thy holy Will in all Things; who livest and reignest for Ever. *Amen.*

Ten a Clock

Learn to die,

The Dead Man's Song.

REMEMBER, O Man, thou art a Puff of Wind. Hark, what is it the Dead say from their Tombs? *Remember my Judgment, for thine also shall be so, Yesterday for me, and to Day for thee.* This is the Psalm the Dead commonly sing, by which they invite us to the Grave. We must also go hence, no one excepted; we gradually drop off one after another. This is the Law of all the World, to be born, grow a little, fall sick, and die. *For we must needs die, and are as Water spilt on the Ground, which cannot be gathered up again.* You ought therefore most seriously and very often, to think of it. This Journey we must be gone; no Gold, nor Entreaties, nor precious Stones, nor all the Arts in the World, can hinder it. We must all go, and launch out into another World. If you are afraid of Everlasting Death, see that all your Sins die before you. *Remember you must die.*

Learn

*Learn to live.**Learn from
Humility.*

BEFORE Honour is Humility. He that has all Virtues, but wants Humility, is like one that throws up Dust against the Wind. A Man that is truly modest and humble, would not appear so, but rather would be esteemed as one of no Account. If he is afflicted or despised, he says often to himself, *This thou deservest.* Surely he has no Mind to raise himself, but rather to fall, that would come to the highest Step of Honour, without ever going up the lowest. That Man seeks his own Ruin, who plunges himself into Excess of Pride and Self-conceit. *The greater thou art, the more humble thyself in all things,* And why dost thou desire to be gazed at here on Earth, when thou may'st be looked at by all the bright Court of Heaven? Why hunt after a little Bubble of Honour, when thou art promised an Eternal Weight of Glory? Notwithstanding all this, many there are that love the Shew of Humility, but very few the Thing itself. The greatest Sign of a truly humble Man, is an unwearied Patience, and a generous Contempt of himself. And take this as a most certain Rule, that the greater thou wilt be in the Eyes of God, the lesser thou art in thy own Esteem; and the more valuable in his Sight, the more vile and wretched in thy own Thought.

*Learn to pray.**Learn from**The Commendation of a Soul into the Hands of his Creator.*

Into thy Hands, O Lord, I commend my Spirit.
BEING now well and in Health, I now commend my Spirit into thy Hands, and beg, O Jesus Christ, that thou wilt receive it in that Day, when I shall have no more Power to do it, though not quite separated from the Body. I am afraid of that Time when I shall be indeed amongst the Living, but shall scarce know that I am. We see this often happen to dying People, they live and breathe, but know it not. Who then will receive the poor Soul, quaking and trembling at her leaving the Body, and going out of her beloved Prison, if thou refusest, O thou Maker of the World? O most Meek, and most Suffering Jesus, remember, thou thy self in thy last Agony didst complain, that thou wast forsaken, didst recommend thy Spirit to thy Father, and cry out aloud, and die. To thee then I cry, O Lord: O Saviour, receive my Spirit when it shall leave my Body, at what Time and Place, and with what Distemper soever. Remember, O Good Jesus, that thou stretchedst out thy Arms on the Cross, laidst open thy Side, and bowedst down thy Head. Lo, my poor Soul, forsaken by all the World, seeks thee, my Refuge: It flies to thy Sacred Arms, and hides itself in thy Holy Wounds.

Wounds. O let her there abide, I beseech thee; do not force her thence till the Wrath of God be past: There she is secure, there safe from the Emissaries of Hell. Therefore, Lord, into thy Hands I commend my Spirit; nay, thy Spirit, because thou hast created and redeem'd it. Despise not, O Lord, the Work of thy own Hands.

Aspirations to Christ for a happy Death.

ENTER not into Judgment with thy Servant,
O sweet Jesus, for in thy Sight shall no Man living be justified.

Remember not, O Good Jesus, my Iniquities. O prevent me betimes with thy loving Kindness, for I am poor and needy.

Enlighten my Eyes, O most merciful Jesus, that I sleep not in Death, lest my Enemy say, he hath prevailed over me.

O Lord Christ, Son of the living God, interpose thy Passion, Cross and Death, between thy Judgment and my Soul.

O most loving Lord Jesus Christ, for the Honour, and by the Merits of thy blessed Passion, make me to be numbered with thy Saints in Glory Everlasting.

Eleven a Clock.

Learn to die.

Learn from

The sudden Strokes of Death.

REMEMBER, O Man, thou art as a Dream; and when thou goest to Bed, think how many have begun to sleep, and have been taken away of a sudden before they awake. This was the Case of *Sisera*, who, when wearied, fell asleep and died. How many go very well to Bed, and are found dead the next Morning? How many have drop'd down dead on a sudden, in their Discourse, at their Meals, or Diversions. There are many ways to die. A poisonous Weed, a small Scratch not taken care of in time, a little Pimple hardly to be seen, a Grape-Stone, a Tile of a House, the smallest Hair, a little Fish-bone, nay, a little corrupted Air, will kill a Man. Death has a Thousand Stratagems to destroy us. We ought therefore to walk always very circumspectly from Morning till Night. The best way is to begin every Day with God, and never to lye down till you have taken a strict Account of all the Actions of that Day. He is fool-hardy that dares lye down to sleep, who knows he has offended God, and is not reconciled to him. Always sleep as if one whispered in your Ear,
saying,

saying, *This Night shall thy Soul be required of thee. O remember you must die.*

Learn to live.

Learn it from

Charity.

ALL Things work together for Good to them that love God. Blessed, O Lord, is he that loves thee, and his Enemies for thy Sake. The Cause of loving God is God himself: The Bounds of that Love are infinite. Where thy Treasure is, there is thy Heart and thy Love. Wouldst thou know where thy Treasure is, 'tis what thou lovest. Wouldst thou know what that is, pause and consider. There is thy Treasure, where most frequently thy Thoughts are. Where God is forgotten, there God is not the Treasure, neither does he love God, that hates any Man. You know the Doctrine of St. Paul: *But if I have not Charity, I am nothing, though I have all other Things. But above all Things, put on Charity.* And though you should give away to the Poor, whole Granaries of Corn, Vineyards, Mountains of Gold, Houses full of Jewels, if you hate one Man only, you've given nothing, for you will never have Peace with Christ while you are at Enmity with a Christian. The whole Law of Christ is contained in Four little Letters, *L, O, V, E.* Love God, and thou hast kept all the Commandments.

*Learn to pray.**Learn from**A Prayer for a happy End.*

O LORD Jesus Christ, wash me from all my Sins with thy most precious Blood; that when my Soul shall leave the Body, it may appear clean before thy Judgment-Seat. O Good Jesus, forsake me not in my last Hour, in the Agonies of Death, on which a whole *Eternity* depends. O my Redeemer, into thy Hands I recommend my Spirit, thy most holy Will be done on me, O my God, now and for ever. *Amen.*

To Christ Crucified.

I Adore thee, O Jesus Christ, and bless thee, for by thy Holy Cross and Passion thou hast redeemed the World. O Saviour of the World, save me, who hast redeemed me by thy Holy Cross and Blood. Draw me unto thee, O Good Jesus, who saidst, *when I shall be taken up from the Earth, I will draw all Things to me.* I implore thee by thy most precious Blood, which thou wast pleased to shed for me, a wretched Sinner, to wash away all my Iniquities. Thou art my Creator and Redeemer. O Lord Jesus Christ, I deliver myself entirely up to thee, cast me not from thee. I come unto thee, O Lord, refuse me not, for by thy Holy Cross and Passion thou hast redeemed the World. Cast me not away from thy Presence, and take not thy Holy Spirit from me. Let not
my

my Iniquities damn me, whom thy Almighty Goodness has created. I adore thee, O Lord Jesus, and bless thee, for by thy Holy Cross and Passion thou hast redeemed the World.

Twelve a Clock.

Learn to die.

Learn it from

Sudden Death.

Remember, O Man, thou art nothing ; and that as Thieves never are used to acquaint the People whom they design to rob, at what Hour of the Night they will come to plunder the House ; so neither is it the Custom of Death to send Warning of her coming beforehand, that she will come such a Day, or such an Hour. Death is every-where, and always at hand. Watch therefore, O mortal Man, every Day, and every Hour, *for ye yourselves (says the Apostle) know perfectly, that the Day of the Lord so cometh as a Thief in the Night.* The Patriarch Jacob gathered up his Feet into the Bed, and gave up the Ghost. Gather up thou thy Soul and Spirit : 'Tis but a little Time before thou must go hence to thy long Home, to the House of *Eternity*. Our Life is but a Point, nay, less than a Point ; but that which is to come is permanent Eternal. O Remember you must dye,

Learn

*Learn to live.**Learn it by**Familiar Conversation with God.*

D*R*AW nigh to God, and he will draw nigh to you. You need not be afraid of too much Familiarity here. The more a Man is acquainted with God, the more will he love and adore him. Union of Minds, and Communication of Sentiments, make Friends. No one can be a Friend to God, but he that is most pure in his Morals. O let me desire thee then by all means to consult with God, thy best Friend, in all thy Affairs. Do Things go well, consult God in this your good Fortune. Do they go otherwise, determine nothing without thy God. Always deliberate with this most excellent Friend: Speak as freely to him as thou wouldst with thy self. He is the best natur'd, most compassionate and faithful Friend; but he is so only to those that seek him alone: And when thou hast let this best Friend go out of thy Thoughts, turn back, and cry out, O my God, O my most loving Friend, I have lost this Day, for I have lost thy Presence: I have neglected to remember thee. Every body knows that a Man loves his Friend at all Times, and nothing can be more agreeable than to be in his Company. True Friendship is for ever, for a Friend loveth at all Times.

Learn

Learn to pray

Learn from

An Examination of Conscience to be daily practised.

THE more securely a Man would expect the coming of the Lord, so much the more rigorously will he every Day examine the Actions of his Life, (says St. Gregory.) And St. Augustine goes on in these Words: Go up (says he) and sit on the Tribunal against thy own self, and set thyself before thee as a Criminal. Do not put thy self behind thy own Back, lest God hereafter place thee before thy own Face.

Seneca, though a Heathen, seems to talk much like a Christian in this Matter. Thou must (says he) arraign thyself before thou canst grow better. Inquire strictly into thyself; first of all be thy own Accuser, then judge, and lastly Intercessor. But be sure reprove thyself as much as possible, nay, and sometimes punish thyself.

All wise Persons agree, That an Examination of the Conscience, is the most profitable of all Prayers. Some assign five Heads or Points, but 'tis impossible to teach every one to do it, without some Difficulty; but to those that are willing to go courageously in the Paths of Virtue and Holiness, it will be very easy: And 'tis done thus: After the first Two little Prayers following, pause a while, and

and think how you have spent the whole Day.

I.

O Infinite Goodness, I give thee Thanks for all thy Benefits which thou hast bestowed on me this Day, and all my Life past.

II.

O Eternal Majesty, grant that I may now perfectly remember wherein I have this Day offended thee, and confess the same unto thee.

[Here call to Mind what Sins you have committed that Day, in Thought, Word or Deed, and confess them with a sincere, humble and penitent Heart.]

III.

O inexhaustible Mercy, pardon me in what I have sinned against thee this Day. All the Sins of this Day, and of my whole Life past, I cast into the boundless Ocean of thy Mercy, and by the Merits of the bitter Death and Passion of thy only Son, I beg thee, O Lord, to forgive me all my Sins, whereby I have offended thy Holy Name.

IV.

O Eternal Wisdom, Christ Jesus, I firmly purpose never more to offend thee.

And this is the daily Examination of Conscience; which, whosoever will every Day use with Sincerity and Humility of Heart, need not be afraid of Death or Judgment.

You may add what follows, if you please.

O Eternal Father, by the holy Life and precious Death of thy Son, by thy everlasting Goodness, I pray thee, grant me thy Grace, that I may persevere in thy holy Fear, and die in thy Favour.

O Good Jesus, by the last Words thou spakest on the Cross, with which thou didst commend thy Spirit to the Father, receive my Spirit, O Lord, in the Hour of Death.

God the Holy Ghost, have Mercy upon me, and always help me with thy most Holy Inspirations, and in the Hour of my Death.

O most Holy, Blessed and Glorious Trinity, Three Persons, and One God, have Mercy upon me, now, and in the Hour of my Death.
Amen.

THE

T H E
Twelve HOURS
O F T H E
N I G H T.

WE come now to the Hours of the Night, which, as they are much quieter than those of the Day, are of Consequence, so much the more fit for Meditation. These Twelve Hours therefore of the Night have each of them their proper Subject for Meditation; which, if attentively performed, will be found of extraordinary Use and Comfort to a devout Soul.

A short Prayer, containing Twelve Points of Meditation, very proper to be said every Hour before you begin your Meditation.

THE Soul (1.) of Christ sanctify me; the Body and Blood of Christ save me, and abundantly replenish my Soul. (2.) The Water

ter

ter of Christ's Side wash and cleanse me. (3.) The Passion of Christ comfort me. (4.) O Good Jesus, hear me. (5.) Hide me in thy Sacred Wounds. (6.) Let me not be separated from thee. (7.) Defend me from the wicked Enemy of Mankind. (8.) I know, and ought to reflect, I am always in thy Divine Presence. (9.) O let me always remember I must die. (10.) Call me then, O Jesus, to thy self in the Hour of my Death. (11.) Command me to come unto thee, (12.) that I may praise thee with thy Saints to all Eternity. *Amen.*

This short Prayer contains in it Twelve Subjects for Meditation, as you may perceive by the several Figures, *viz.* 1. Of receiving the Sacrament. 2. Frequent Confession and Sorrow for Sin. 3. Meditating on Christ's Passion. 4. Daily Prayer. 5. Fear of Judgment. 6. Perseverance in Holiness. 7. Fortitude in Temptations. 8. God's Omnipresence. 9. Daily Meditation on Death. 10. Crying for Help to Jesus Christ in the Agonies of Death. 11. Desire of Heaven. 12. Meditations on Eternity.

These are the Twelve Subjects for Prayer and Meditation for the Twelve Hours of the Night; but because Sorrow of Sins and Confession is required before Communion, the First Hour shall begin with that, the Second with frequent Communion, and the others shall follow in their Order, as they are set down.

One

One a Clock.

Learn to die.

And say to thyself,

MUST I not in a little Time go hence out of this World and die? Why then do I not prepare my Lamp against the Call. of the Bridegroom?

Learn to live.

But live to meditate

On frequent Confession and Sorrow for Sin.

WASH me thoroughly, O Lord, from my Iniquities, and cleanse me from my Sins. To confess one's Sins, is the Beginning of all good Works. We sin daily; and if we do not purge our Sins every Day at least, let us do it often; for a Sin that is not washed away by penitential Sorrow, inclines us to commit others.

C O N S I D E R A T I O N S.

1. Call to Mind all the Sins wherewith thou hast offended God, how they have multiplied in thy Heart, how every Day thou hast encreased them against God, against thyself, and against thy Neighbour, by Desire, Word or Deed.

2. Consider thy evil Inclinations, and how far thou hast followed them; and by these Two Points thou wilt know, that thy Sins are more in Number than the Hairs of thy Head; nay, than the Sands of the Sea.

3. Con-

3. Consider, in particular, the Sin of Ingratitude against God, which is a general Sin, and extends itself over all the rest, and makes them more enormous. O how many Benefits has God bestowed upon thee, and how hast thou abused them to his Dishonour? And particularly, how many good Motions hast thou despised and made unprofitable? How many times hast thou received the Holy Sacrament? Where are the Fruits thereof? What is become of those precious Jewels with which thy Dear Spouse adorned thee? All these have been buried under thy Iniquities. With what Preparation hast thou received those Graces? Think upon this Ingratitude, that God having ran so far after thee, thou hast run from him, to lose thyself for ever. Be confounded then in thy own Misery; and

Learn to pray.

And say the following Prayer.

A Prayer for Pardon of Sin.

O MY God, how dare I, most sinful Wretch, and miserable Sinner, appear before thee? Alas! I am but the Corruption of the World, and a very Sink of Sin and Ingratitude. Is it possible that I could have been so disloyal? There is not any one of my Senses, nor any one of the Powers of my Soul, which I have not corrupted, violated and defiled? And not so much as one Day of my Life hath past, in which I have not brought forth such wicked Fruits

Fruits of Sin. Is it thus I ought to recompence the Benefits of my Creator, and the precious Blood of my Redeemer ?

O God, have Mercy upon me : I crave Pardon of thy Divine Majesty ; I cast myself at the Feet of my Lord, like a prodigal Child, as a *Magdalene*, or like a Woman, that has defiled her Marriage-Bed with all kind of abominable Adulteries. Have Mercy, O Lord, on this poor Sinner. Alas ! O Living Fountain of Compassion, have Pity on my poor Soul.

I will now resolve to live better. Never, O never more, O Lord, with the Help of thy Grace, will I abandon myself to Sin. I have loved it too much ; now I detest it, and embrace thee, O Father of Mercy : I will live and die in thee.

O Lord, thou art faithful and just to forgive us our Sins, if we confess them unto thee : And that I may obtain Forgiveness from thee, O my offended God, I will accuse myself courageously of all my Transgressions, and will not leave one Sin unbanished from my Heart. [*Here confess all your Sins to God, after having strictly examined your Conscience.*] I will endeavour, O Lord, to extirpate even the very Roots of Sin from my Heart, and particularly such Vices that do most annoy me. [*Here name those Sins you are most subject to.*] To accomplish this, I will constantly embrace the Means

of

of Prayer, Meditation, and good Works, and never think I have done enough to repair such grievous Offences.

O Lord, I give thee Thanks, for expecting my Amendment till this Time, when thou mightest have cut me off in the full Career of my Sins, and thrown me, as I deserved, into Eternal Torments, I bless thee for giving me these Affections and Resolutions. I offer up to thee my Heart and Soul: Grant me Grace to put what I have here promised and resolved into Execution, and strengthen me with thy Holy Spirit. *Amen.*

A Prayer for the Gift of Tears, and Compunction of Heart.

O Lord Jesus Christ, who art the great Exemplar and Lord of all Virtues, I give thee Thanks, that thou hast, by thy Holy Word and Example, taught us to sigh, mourn, and weep; and hast pronounced those blessed that mourn, for they shall be comforted. O Lord, thou weptst over thy dead Friend *Lazarus*, and over *Jerusalem*, that unhappy City: Thou pouredst forth whole Rivers of Tears in the Garden, when in thy Agony thou didst sweat large Drops of Blood; and on the Cross thou didst weep most bitterly for us Sinners. I beseech thee, O meek Jesus, who didst never laugh in this World, but always weep, that thou wouldst be pleased to grant me the Spirit of Compunction and Tears, that my hard Heart

Heart may more and more melt into true penitential Sorrow, that I may weep sincerely for my Sins, Grant me, O Lord, the same Grace as thou didst to those whom thy Soul loved, to *David*, to thy Apostle *Peter*, and the penitent *Magdalene*, that in this Vale of Tears and Misery, I may bewail all my Sins out of Hatred to myself, but Love to thee ; That I may unfeignedly love my Neighbour, and ever daily water my Couch with my Tears ; always calling to Mind thy good Promises, who hast said, That he that soweth in Tears, shall reap in Joy, in thy Heavenly Kingdom, O blessed Jesus. *Amen.*

Another Prayer to stir the Mind up to Acts of Sorrow and Contrition for Sin.

I Prostrate myself before thy Divine Majesty, O Eternal and Tremendous God, in whose Hands are all Things, and who disposest of all Things according to thy Godly Wisdom. O Lord, thou only justifiest Sinners in this World. Thou art not only the God of Comfort and Consolation, but an avenging and jealous God, visiting the Iniquities of the Fathers upon the Children, to the Third and Fourth Generation. O how terrible are thy Judgments upon Sinners ! how fearful the Punishments thou inflictest on the Wicked, both in this World, and the World to come ! Thou art a God searching the Heart and Reins ; so that the just Man shall scarce be saved, and in thy Sight shall no Man living

living be justified. I confess, O Lord, I am one of those wretched Sinners that are conceived in Sin, and born in Iniquity; daily sinning, and grievously offending thy Majesty, and without Fear or Remorse, heap up Sin upon Sin, and have truly, O Father, sinned against Heaven, and thy Holy Name, and am no more worthy to be called thy Son, who have spent the Time thou gavest me to amend my Life in Vanity, Sin and Wickedness. The greater thy Goodness, Patience, and Long-Suffering were towards me, when thou expectedst my Conversion, and didst sweetly call and invite me, so much the greater, O Lord, have been my Ingratitude and Obstinaey, in refusing to bear thy Yoke; and have therefore, by going on in Sin, treasured up Wrath against the Day of thy Visitation. Oh, was it not much better for me never to have known the Way of Righteousness, than, after having known it, to return like a Dog so often to his Vomit, and fall back from thy most holy Laws. My Iniquities cry out against me Night and Day, and call on thy Justice to punish me, and are like a heavy Burden, too great for me to bear. I am become like a withered Tree, only fit to be hewn down and cast into the Fire. O what shall I do, Wretch that I am! when thou, O Lord, the just Judge and Avenger of Sin, shalt come to judge me, and reward me according

cording to my Misdeeds? How shall I bear
 that Sentence? Take up the unprofitable Ser-
 vant, bind him Hand and Foot, and cast him
 into utter Darkness. And I wish I may only
 then be termed the unprofitable Servant; but
 I fear I shall be then called the wicked Servant,
 and as such be doomed to Eternal Misery. I
 know, O Lord, 'tis what I have long since de-
 served, who am in the Number of those that
 know the Will of God, and do it not; and
 deserve what thou hast threatned to ungrateful
 disobedient Sinners, who daily relapse into those
 Sins that cry aloud to Heaven, and will not go
 unpunished. But, O Lord, I know thou hast
 no Pleasure in the Death of the wicked, and
 freely pardonest those that turn unto thee,
 and dost call into the Way, those that wander
 out of it, like strayed Sheep. Therefore O
 Lord God, I ought not to despair of Mercy and
 Forgiveness. Look then, O most merciful God
 on the Face of thy Christ, our Mediator and
 Lord, who offered up himself to thee, on the
 Altar of the Cross, for our Salvation; that be-
 ing dead in Sin, we may rise to Life, through
 Sorrow and Repentance. For the Sake of that
 Immaculate Lamb, that took away the Sins of
 the World, and his most precious Blood, which
 he shed in that abundance for Sin and Sinners,
 take away from me this stony Heart, that I may
 melt into true Sorrow and Tears, for having so
 much and so often offended thee by my mani-
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fold Sins and Wickedness, so that I may offer up unto thee a broken and contrite Heart, a Sacrifice, O Lord, I know thou wilt not despise. Too much, O Lord, too much have I sinned, and crucified afresh thy Dear Son. Create in me a new and clean Heart; that entering into the strait and rigorous Paths of Sorrow, I may lead a new Life, and bring forth worthy Fruits of Penitence, to the Honour and Glory of thy Holy Name. *Amen.*
Amen.

Two a Clock.

Learn to die.

And say to thy self.

O WHAT will become of me after Death?
 Where will my Soul go? It is uncertain.
 Why then do I live with that Security, as if I
 was sure of Heaven?

Learn to live.

But live to meditate

*On often receiving the Holy Sacrament of the
 Eucharist.*

EXCEPT ye eat the Flesh of the Son of Man,
 and drink his Blood, ye have no life in you.
 He that hates his Friend's Company, does not
 love him; nor can he be said to love Jesus
 Christ, that always shuns his Holy Table.

E

It is said, that *Mithridates*, King of *Pontus*, having found out the Medicine which afterwards was called by his Name, so strengthened his Body with it, that endeavouring to poison himself, to avoid the Servitude of the *Romans*, he could not possibly do it. Our Blessed Saviour hath instituted the Holy Sacrament of the *Eucharist*, which really communicateth unto us his Flesh and Blood, to the end, that they who eat thereof should live Eternally. Who-soever then shall use it often with Devotion, so confirmeth his Health, and the Life of his Soul, that it is almost impossible he should be im poisoned with any Kind of evil Affection. We cannot be nourished with this Holy Bread of Life, and yet remain in Affections of Death: So that as Men dwelling in the Terrestrial Paradise, might have avoided Death by Virtue of the Tree of Life that God had planted; in like manner may they also avoid Spiritual Death, through the Virtue of this most excellent Sacrament. O consider how the most tender and delicate Fruits, though most liable to Corruption, are easily preserved all the Year long by Sugar or Honey. Is it any Wonder then, that our Hearts, though never so frail or feeble, are preserved from the Corruption of Sin, when thoroughly sweetened with the Incorruptible Body and Blood of the Son of God, which are verily and indeed taken and received by the Faithful in the Lord's Supper?

Alas!

Alas! Alas! the Christians which shall be Damned, will be without Reply, when the Just Judge shall make them see the Wrong they did themselves, to incur Spiritual Death, since it was so easy for them to have maintained themselves in Life and Health, by the Holy Communion of his Body and Blood, which he had left to them for that End. O miserable Wretches will he say, Why would you die, having the Fruit and Food of Life at your Command?

Instructions for receiving the Holy Sacrament.

Begin to prepare thy self for the Holy Communion the Evening before by many Aspirations and Ejaculations of Love, retiring thy self somewhat sooner, that thou mayst rise more early in the Morning. If thou chance to awake in the Night, fill presently thy Heart and thy Mouth with some odoriferous Words, by means of which thy Soul may be perfumed to receive thy Heavenly Spouse, who watcheth while thou sleepest, and prepares himself to bring thee a Thousand Graces and Favours, if on thy Part thou rightly disposest thy self to receive them. In the Morning get up with great Joy for the Hapiness that thou expectest: and having purified thy Soul with Acts of Sorrow and Repentance for thy Sins, consulting some Holy Divine if need be, go with great Confidence, accompanied also with Humility, to receive this Heavenly Food, which nourisheth to Immortal Life. When thou approachest the Al-

far, say these Words: *O Lord, I am not worthy thou should'st come under my Roof, but only say the Word, and my Soul shall be healed.* Or make use of some such like devout Expressions; and full of Hope, Faith and Charity, partake of the Holy Mysteries, and receive whom thy Soul loveth.

Having received, stir up the Heart to come and do Homage to this Merciful King of Glory and Salvation, treat with him of thy inward Affairs, make him as welcome a Guest as thou possibly canst, and carry thyself in such manner as that Men may Judge by all thy Actions, that God is with thee.

Thy principal Intent in Communicating, must be to advance, comfort and strengthen thy self in the Love of God, Thou must receive only for Love, that which only Love hath caused to be given thee. Thou canst not imagine our Saviour in any Action more amorous or more tender towards us, than in this Sacrament, in which, after an unspeakable and mystical Manner, he becomes our Food, that so he may penetrate our Souls, and unite himself most intimately to his faithful Servants.

If People ask thee why thou communicatest so often, tell them it is to learn to Love God, to be purified from thy imperfections, to be delivered from thy Miseries, to be comforted in thy Afflictions, and to be strengthened in thy Weakness. Tell them that two Sorts of Persons ought

to Communicate often, the Perfect, because; being well disposed, they do themselves Wrong in not approaching to the Spring and Fountain of Perfection; and the Imperfect, that they may be able to tend to Perfection; the Strong, lest they become feeble, and the Feeble, that they may become strong; the Sick, to be healed, and the Healthy, lest they fall into Sicknes: And that for thy Parr, as one very imperfect sick and feeble, thou hast need to communicate often, with him who is thy Perfection, Health and Strength. Tell them such as have not many worldly Affairs should Communicate often, because they have Leisure; and those who have much temporal Business should likewise do so, because they have great Need of it: And that he which labours much, and takes great Pains, ought to eat solid Meats; and frequently tell them, that thou receivest often the Holy Sacrament, because no Man Performs an Action well, which he does not often practice.

Learn to Pray

From the following Devotions.

Holy Aspirations of the Soul to God.

AWAKE my Soul, and let us sing unto the Lord a new Song, for he hath done marvellous Things: Let us sing the Praises of the good Shepherd, and stretch every Power to magnifie the King of Glory.

O that we could call down the Harps of Heaven, that we might praise him with the Strains of Angels.

O Come let us enter his Holy Tabernacle with Thanksgiving, and partake of his Heavenly Banquet, which he has prepared for those that love him.

O come and let us taste how sweet the Lord is. This is the Bread of Life that came down from Heaven; and whoso eateth thereof shall live for ever.

This is the Bread of Life distributed to the Apostles, when Life himself was about to die, and which he left us as Holy Pledges of his unspeakable Love.

And lest we should forget so great Mercies, he has left it as a Memorial of his Death and Passion, and that we may live for ever by this miraculous Bread and Wine.

Our Fathers indeed did eat Manna in the Wilderness, and are dead; but whoso eateth of this Bread, shall have Life Eternal.

This was typified by the Father of the Faithful's Offering of his only Son, and by the unspotted Lamb of the Passover.

O Lord, with Faith I will approach thy Holy Table, and with Fear and Trembling receive the Bridegroom of my Soul.

Thou hast said, this is thy Body, and this is thy Blood, and I believe thee, for thou art the God of Wonders.

Thou art the God of Wonders, O Lord, and thy Word endureth for ever, With thy Word thou hast created all Things: Thou saidst, and they

they were made ; thou commandest and they were created.

I will not search into the Riches of thy Majesty, lest I am overwhelmed with the Brightness of thy Glory ; but ever captivate my Understanding to thy Divine Will in all Things.

I firmly believe, the Body and Blood of my Saviour is verily and indeed taken and received by the Faithful in this Holy Sacrament.

For thou hast said it, and art Almighty : And though it surpasses my Understanding, I believe. This is a great Mystery ; but would be none, if I could understand or comprehend it. I believe, O Almighty Lord, help thou my Unbelief.

Thus we believe now, O my Soul, that hereafter we may see, when our Eyes shall be opened in the Kingdom of Light and Glory.

When our Faith shall cease in Vision, and our Hope expire in full Enjoyment

When all our Affections shall be contracted into Love, and Love extended to all Eternity.

Prayers before Receiving.

I Come to thy delicious Banquet, O Lord Jesus Christ, I come, a wicked Sinner, presuming nothing from my own Merits, but entirely trusting in thy Mercy and Goodness. I fear, O Lord, and tremble for my Soul and Body are defiled with Sin, my Transgressions are without Number and my Words and Thoughts are full of Iniquity. Therefore O most Holy God ! O Tremendous Majesty ! I, miserable Sinner,

Sinner, reduced to utmost Straits, have Recourse to thee, the Fountain of Mercy, I run to thee to be cured O thou Physician of Souls, and flie to thy Protection. and because 'tis impossible I should bear with thee as my Judge, my Soul sighs after thee as my Saviour. I discover to thee, O Lord, all my Wounds, and unfold my Leprosie, I know my Sins are great and numerous, for which I fear I have deserved Damnation: But I put my whole Trust and Confidence in thy great Goodness and Mercy which have no Bounds or Limits. Look therefore upon me with the Eyes of thy Mercy, O Holy Lord Jesus Christ, O Eternal King and God, O God and Man crucified on the Cross for lost undone Man. Hear me, who hope in thee: Have Mercy upon me, full of Misery and Sin, thou ever-flowing Fountain of Mercy. All hail, thou Salutary Victim, that wast offered on the Cross for me and all Mankind. Blessed be the most noble and precious Blood that flowed from the Wounds of my crucified Lord and Saviour Jesus Christ, and washed away the Sins of the World. Remember me, O Lord, thy Creature, which thou hast redeemed with thy precious Blood. It repents me, O Lord that I have sinned; I desire Amendment of Life. Take then away from me, O most merciful Father, all my Sins and Iniquities; that being made pure in Body and Soul, I may partake of the Holy of Holies. And grant,
that

that the Holy Communion of thy Body and Blood, which I unworthy Sinner now presume to come to, may tend to the Forgiveness of all my Sins, and perfectly blot out all my Misdeeds, regulate well my Fears, and cause me to do what is pleasing in thy Sight, and be a sure Defence against the Wiles of my Enemies, Ghostly and Bodily. *Amen.*

Another.

O Lord Jesus Christ, whence this wondrous Goodness, that thou, that art the Lord of Angels, and the Glory of the Heavens, from whom are all Things, and to whom all things belong, shouldst come to me, an impure Worm, and vouchsafe to unite me wholly to thee in this Sacrament? O with what Contrition, what Floods of Tears, Fear and Reverence, with what perfect Purity of Body and Soul, ought I to receive this most sublime Mystery of thy Love, in which thy holy and chaste Body and Blood are verily and indeed taken and received. Blessed art thou that comest in the Name of the Lord, that comest to fill the Hungry with good Things, to feed the Sheep in the Wilderness, and whose Delight is to be with the Children of Men, O Immense Goodness, that not only invitest the just Person, but the Sinner, to thy Divine Banquet; that not only bestowest this Divine Antidote on the Healthy, but the Poor and Sickly. I humbly beg and implore thee, O most Holy Lord and Saviour of the World, that thou wouldst be-

flow on me the worthy Fruits of this Sacrament, and blot out all my past Sins, and preserve me from future ; extinguish in me all evil Affections and Motions to Sin, and enlighten my Understanding ; inforce Virtues, and increase them in me ; give me Strength against my Enemy and all Temptations ; cure all my Distempers of Soul and Body ; and that thou wouldst be pleased to be my Helper and Defender in Life and Death ; and so at last transform me into thy self, that I may become and remain one Spirit with thee, I beseech thee, O Lord, let there not remain so much as the least Spot of Sin in me, whom thou art about to refresh, and feed with so great and glorious a Sacrament ; which is ever a ready Antidote against all the Poyson of Sin, and gives Grace and Virtue to to those who are rightly prepared. *Amen.*

A Prayer to be said at the Altar, just before Receiving.

LORD, I am not worthy thou shouldst enter under my Roof, and that thou shouldst dwell with me, who am meer Corruption, But because thou, O God and Man, art present in this Sacrament after a divine and wonderful Manner, and givest thy self under the outward and visible Signs of Bread and Wine, to be the Nourishment of poor Sinners, have Mercy upon me, who am not worthy to approach thy Table yet earnestly desire that Holy Fruit, of which thou thy self didst say,
He

He that Eats my Flesh, and Drinks my Blood, remains in me, and I in him: Whoso eateth of this Bread shall live for ever. Be therefore to me, O Lord, that living Bread that gives Life to the World, and supports weary Pilgrims, and fills the Hungry with good Things. O let the Receiving of thy Body and Blood be so healthful to my Soul, and so efficacious, that it may be refreshed with thy Love by this Heavenly Bread, and may be confirmed in all Grace and Goodness. O Jesus, thou sweetest Manna, replenish my Soul ! O thou Bread that comest down from Heaven ! O thou that givest Life to the World, give me Life who have deserved Death ! I am surrounded with Dangers, Darkness and Affliction. O Lord deliver me ; visit my House as thou didst *Zacheus*, who received thee with great Joy. Visit me O Lord, with new Blessings ; O visit me with thy Salvation, that I may live united to thee, who hast promised thou wilt be All in All to those who love thee. Remain always with me, O sweet Jesus, who art my Hope and Strength, and my Eternal Salvation. *Amen.*

A Prayer after receiving the Holy Communion.

O LORD Jesus Christ, my God, my Redeemer, and my Saviour, all the Host of Angels minister unto thee with Fear and Trembling ; accept this Sacrifice of Praises and Thanksgivings I now offer up unto thee, for that thou hast thy self this Day been pleased to visit me, the greatest and vilest of Sinners, and to nourish
and

and strengthen me with thy Body and Blood. Blessed, O Lord, is thy Coming in the Flesh; blessed be the Sacrifice thou madst on the Cross for us Sinners; blessed be thy incredible Love towards us, in instituting and leaving to us this Holy Sacrament; that our Souls may be nourished and refreshed with the very Bread of Angels in this vale of Tears, and in the Country of our Banishment. O mayst thou truly and indeed after this sweet Manner, continue with us till the End of the World. Bless O Lord thy Servant; remove from him what may offend thee; grant me a fervent Love, that I may chastly embrace, and ever follow thee, thou lovely Bridegroom of my Soul. Give me the Spirit of Obedience, Reverence and Confidence in thee, that in all Dangers I may run to thee as a Son to a loving Father. Make me always enamoured with the Service of thy Sanctuary; extinguish in me all evil Thoughts and impure Desires, and all Occasions of Sin, and all Temptations that may hinder my living according to thy holy Will; for thou art my Peace, Joy, and Consolation. O remain in me, and let me never be separated from thee, but spiritually transform me into thee, who art the Way, Truth and Life, and in whom is our Resurrection and Salvation. O may the Cherubims, and Seraphims, all holy Saints and Angels, sing to the Honour and Glory of thy Holy Name, for ever and ever. *Amen. Hallelujah.*

Another

Another.

O Sweet Lord Jesus, pierce the very Marrow and Bowels of my Soul with the Dart of thy Divine Love, with a lively and burning Charity, that my Soul may languish and melt away with thy Love ; I long for thee and faint away in thy Sanctuary, and desire to be dissolved, and to be with thee, Grant O Lord, that my Soul may hunger after the Bread of Angels, the Refection of holy Souls ; having in it all Sweetness and Savour, and the Delights of Heaven: That it may hunger after and feed on thee, whom Angels desire to look upon, and be replenished with thy Divine Savour, and always thirst after thee, the Fountain of Life, the Fountain of all Wisdom and Knowledge, the Torrent of Delights, and the Riches of the House of God ; that it may always desire, seek and find thee, tend to thee, and come to thee, meditate on thee, and always speak of thee ; to work all Things to the Honour and Glory of thy Name, with Humility and Discretion, Love and Affection, Easiness, Delight and Pleasure, and with Perseverance to the End. Be thou ever my only Hope, my Confidence, my Riches, my Delight, my Joy, my Rest and Repose, my Peace, my sweet Odour and Perfume, my Food and Refection, my Refuge, my Wisdom, my Portion, Possession, and my Treasure: In whom, grant, O Lord, my Soul may be firmly fixed and rooted for ever.

*Amen.**A short*

A short Litany.

LORD have Mercy upon us.
 Christ have Mercy upon us.

Lord have Mercy upon us.

O God, the Father of Heaven, have Mercy upon us.

O God, the Son, Redeemer of the World, have Mercy upon us.

O God, the Holy Ghost, proceeding from the Father and the Son, have Mercy upon us.

O Holy Trinity, One God, have Mercy upon us.

O Jesus Christ, that art the Living Bread which came down from Heaven, have Mercy upon us.

O Word made Flesh, have Mercy upon us.

Who dwellest in us, have Mercy upon us.

O Jesus Christ, true Propitiation for Sin, have Mercy upon us.

O thou last and most Holy of all Sacrifices, have Mercy upon us.

Whose Blood speaks better Things than the Blood of *Abel*, have Mercy upon us.

O thou Immaculate Lamb of God, have Mercy upon us.

Refecton of holy Souls, have Mercy upon us.

High-Priest for ever, after the Order of *Melchisedech*, have Mercy upon us.

Be merciful unto us, O Lord, and spare us.

Be merciful unto us, O Lord, and hear us.

From

From unworthily receiving the Holy Sacrament of thy Body and Blood, Deliver us, O Lord.

From the Lust of the Flesh, Deliver us, O Lord.

From the Lust of the Eyes, Deliver us, O Lord.

From the Pride of Life, Deliver us, O Lord.

From all Occasions of Sin, Deliver us, O Lord.

By that great Desire thou hadst to eat this Passover with thy Disciples, Deliver us, O Lord.

By thy great Humility, wherewith thou didst wash their Feet, Deliver us, O Lord.

By that ardent Charity, wherewith thou didst Institute this holy Sacrament, Deliver us, O Lord.

By thy Love in leaving it to us as a perpetual Memorial of thy Death and Passion, Deliver us, O Lord.

By those Five Wounds thou didst suffer in thy most Holy Body, Deliver us, O Lord.

We Sinners

Beseech thee to hear us, O Lord.

That it may please thee to give and encrease in our Hearts due Reverence and Devotion at thy Holy Altar.

We beseech thee to hear us, O Lord.

That

That we may, after true Sorrow and Confession of our Sins, frequently receive this Divine Sacrament of thy Body and Blood.

We beseech thee to hear us, O Lord.

That we may come to thy Table with a lively but humble Faith, and not be too curiously inquisitive into the high Mysteries of thy Holy Religion.

We beseech thee to hear us, O Lord.

That it may please thee to deliver us from all false Doctrine, Heresy and Schism, and Blindness of Heart.

We beseech thee to hear us, O Lord.

That it may please thee to grant us the precious and heavenly Fruits of this holy Sacrament.

We beseech thee to hear us, O Lord.

That it may please thee to grant us the Participation of these holy Mysteries in our last Sickness, before we leave the World.

We beseech thee to hear us, O Lord.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the Sins of the World ;

Spare us, O Lord.

O Lamb of God, that takest away the Sins of the World ;

Hear us, O Lord.

O Lamb of God, that takest away the Sins of the World,

Have Mercy upon us.

O Christ,

O Christ, hear us.

O Christ, hear us.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

O U R Father which art in Heaven, &c.

O most holy Banquet, where Christ's Body and Blood is received! O bright Memorial of the Passion of my dear Lord Jesus! My Soul is filled with Grace, and a precious Pledge is given me of future Glory. *Hallelujah, Hallelujah, Hallelujah.*

My Flesh is Meat indeed, and my Blood is Drink indeed. He that eats my Flesh, and drinks my Blood, remains in me, and I in him, says the Lord.

O Lord, hear my Prayer.

And let my Cry come unto thee.

Let us Pray.

O Lord, who by this wonderful Sacrament, hast left us a Memorial of thy Passion; grant us thy Grace we beseech thee, that we may so reverence the Mysteries of thy Body and Blood, as continually to find in us the Fruits of thy Redemption; who livest and reignest, with the Father and the holy Spirit, ever one God, *Amen.*

Three a Clock.

Learn to die.

And to say to thy self;

WHAT Distemper shall I die of? And when? Alas! No one can inform me. Why then do I not, in every Place, and at all Times, expect and look for the Stroke of Death?

Learn to die.

But live to meditate

On Christ's Passion.

GOD forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the World is crucified to me, and I to the World.

MEDITATION I.

I will meditate, O Lord, on thy holy Passion, and my Soul shall ever think of thy Sufferings. O my God, who can complain of doing too much, if they consider the Labours of the most patient Jesus. He that might have flown on the Wings of Cherubins, chose to dwell with us, Worms of the Dust. He that might have called down Manna from Heaven, was willing to eat his Bread in the Sweat of his Brows. When he might have made the Angels his Footstool, he rather became the Servant of his Parents, living with them in their little Cottage, and disdain'd not to be call'd the Carpenter's

ter's Son. O my Soul, consider him in that humble Privacy, how he encreased in Wisdom, and grew in Grace with God and Man; still gaining the Love of those that saw his Life, that saw thy Life, O Glorious Jesus, and heard with Joy and Wonder thy incomparable Sayings, and felt a gentle Motion stir their Hearts to love and imitate so blessed a Pattern. O that the same Spirit of Grace might draw, O dearest Lord, our Minds to thee. Thy Retirements were filled with holy Meditations; and in the midst of Business thy Mind was free to Heaven. But what was thy Business, O Blessed Jesus? What Employment engaged the Son of God? Ah, my Soul, it was to instruct the Ignorant, comfort the Afflicted, heal the Sick, support the Weak, to convince the Froward, absolve the Penitent, and perswade all the World to be truly happy. It was thy Meat and Drink to do thy Father's Will; O make it ours to do thy holy Will in all Things.

MEDITATION II.

I will meditate, O Lord, on thy holy Passion; and my Soul shall ever think on thy Sufferings. O my God, who can repine at suffering too much, if they remember the Afflictions of Jesus; those many Afflictions he so patiently endured, and bore their Weight with Silence. Even from his humble Cradle in the Grot of *Bethlehem*, to his Cross on Mount *Calvary*, was he inured to Sorrow and Affliction.

We

We read nothing of Mirth or Gladness, but of Pain, Grief, and perpetual Contumelies and Affronts : But the harmless Lamb stood silent in the midst of ravening Wolves. The Prince of Peace and Innocence, when reviled and blasphemed, opened not his Mouth. When they struck him, he only observed their Rashness. He pleaded their Excuse when they provok'd him with their Malice : And when they put him to Death, he prayed for their Pardon. O matchless Ingratitude of wretched Sinners ! thus barbarously to crucify the Redeemer of the World ; but O unparallel'd Love of the Redeemer of the World, to die for wretched Sinners. Say now, O my Soul, for whom thy dearest Lord suffer'd all this, and infinitely more ; Was it not for thee ? Canst thou then complain of thy little Troubles, when the King of Glory was thus afflicted ? We wear the Badge of a crucified Lord, and believe in a God that was crown'd with Thorns : And shall we shrink back at every Cross we meet with, or imagine the Way to Heaven is strow'd with Roses ? O thou most humble and meek Saviour of the World, most afflicted Jesus ! How do we stray from the Path thou hast trac'd out for us ? But pity, O dear Redeemer, the Infirmities of thy Children ; arm us, O glorious Conqueror of Sin and Death, against all the Fears and Terrors of this World ; that we may resolutely go on in our Way to Glory : And since we must

must suffer as Christians, and deserve it as Sinners, Lord, let us bear it as become thy Servants.

MEDITATION III.

I will meditate, O Lord, on thy holy Passion, and my Soul shall ever think on thy Sufferings. O my God, when I consider what the Holy Jesus has suffered for us, and what we have done against our selves, I am amazed at the Wonders of such Goodness, and am confounded at the Vileness of our Misery. Our Sins were the Cause of thy Death, O Lord, and still we let them live with us: We entertain thy worst Enemies, and treacherously lodge them in our very Bosoms; preferring a transitory Pleasure to an eternal Weight of Glory. We confess our Sins to thee, and our Consciences tremble at our Guilt, but we still relapse, and abuse thy Goodness. But, O Lord, have Mercy on our Misery: Thou canst forgive more than we can offend; but thou wilt not forgive, unless we fear to offend, and seek to thee for Peace and Reconcilement, and humble our selves in thy holy Presence. Wherefore, O Lord, we fall down at thy crucified Feet, and there ask Pardon for our numberless Transgressions; reverently we kiss thy wounded Side, and implore Mercy. All we can offer thy offended Goodness to pacify the Justice of thy Wrath, is only an humble Eye bath'd in Tears, and a penitential Heart broken with

Con-

Contrition. Accept, O good Jesus, this humble Sacrifice.; extend thy Mercy over all our Works ; since thou thy self hast declared it is above all thine.

MEDITATION IV.

I will meditate, O Lord, on thy holy Passion, and my Soul shall ever think of thy Sufferings. O who will give Water to my Head, and a Fountain of Tears to my Eyes? That Day and Night I may continually weep and mourn and lament for my own Sins, and for the Sufferings of my dearest Lord and Saviour, who endured so much for poor Sinners ; who for Agony of Soul did sweat large Drops of Blood, and drank of the Dregs of his Father's Wrath ; who was slain by the Hands of the Wicked, and led away as a Sheep to the Slaughter. Whether, O my Lord, did thy Compassion carry thee? Was it not enough to become Man for us, but thou must expose thy self to all our Miseries, and suffer the Pains of a cruel Death? No, gracious Lord, thou sawest our too much Fondness of Life ; thou sawest our Fear of Sufferings could no way be abated but by freely undergoing them in thy own Person, and by dying, reconcile us to Death. O let us ever adore, and love and praise thee, O suffering Jesus. Awake, O my Soul, and summon all thy Thoughts to make hast and adore our dying Redeemer. Let us ascend the steep Mountain, and view him in his dying

Ago-

Agonies : There, at the Foot of the Cross, with Reverence and Humility, offer him up our Hearts. Thither let us fly from the Troubles of the World : There let us dwell among the Mercies of Heaven, under the Shade of that Tree of Life. Let us kneel, and look up to our Salvation : Let us salute each dying Wound. O blessed be those sacred Wounds that wrought so many Miracles, and were bored with cruel Nails. Blessed be those sacred Feet that so often travell'd for us, and were at last fasten'd to the Cross. Blessed be that sacred Head crown'd with Thorns ; that Head which so industriously studied our Happiness. Blessed be that Heart that was pierced with a Spear ; that Heart which so passionately loved our Peace. Blessed be the whole Person of our crucified Lord ; and may all our Powers adore, praise and love him. O what Excess of Kindness is this ? What Extremity of Love and Pity ? The Lord is sold to free the Slave, the Innocent condemn'd to save the Guilty, the Physician is sick that the Patient may be cured, and God himself dies that Man might live. Tell me, my Soul, when thou hast well consider'd this, who ever wish'd us so much Good ? Who ever loved us with so much Tenderness ? No less than the Son of God came down from Heaven to redeem us ; no less than the King of Glory died to save us. What can the whole World promise us compar'd to this miraculous Goodness ?

ness? For now no less than the Joys of Angels are become our Hope, no less than the Kingdom of Heaven is our Inheritance.

MEDITATION V.

I will meditate, O Lord, on thy holy Passion, and my Soul shall ever think of thy Sufferings. O consider, my Soul, how the Holy Jesus for thee patiently endured Hunger and Thirst, and Labour. How many Tears did he weep for the Sins of the World? How many Drops of Blood did he shed in the doleful Garden, and on the Cross? That Cross, where, after three long Hours of Grief and Shame, and intolerable Pains, he meekly bow'd his fainting Head, and yielded up the Ghost. Ah! 'tis by his Death we are made to live, and by his Wounds are our Sins healed. O my Redeemer, who tookst upon thee all our Miseries to impart to us thy own Felicities, can we remember thy Labours for us, and not be convinc'd of our Duty to thee? Can our cold Hearts recount thy Sufferings, and not be inflamed with Love for all thy Mercies? No, O Glorious Jesu, behold we bow to thee, and humbly kiss the Dust, in Honour to thy Death. Behold, O Blessed Jesu, to thee we come, and on thy holy Cross fasten all our Confidence. Never will we unclasp our Hold till thy Grace has seal'd the Pardon of our Sins. Never will we part from the Standard of our Hope till our troubled Consciences be dismiss'd in Peace. There will we stand

stand and sigh, and weep, and humbly implore thy Mercy. Cleanse us, O merciful Lord, from our secret Faults, and from those darling Sins that most abuse us. Pardon us, O holy Jesu; crucify our Flesh with the Fear of thee, and give us our Portion of Sorrow here. Crucify the World to us, and us to the World; that being dead thereto, we may live to thee; at least, live in us, O holy Jesu, and fit our Souls for so glorious a Guest. Enter into our Hearts, and fill them with thy self, that no Room be left for any Thing but thee. All our Hope, O Lord, is thy Care of us, and all our Fear our Neglect of our selves.

Learn to Pray.

And learn from these

Several Prayers on the Passion.

A Prayer of St. Bernard.

LOOK up, O my Soul, look up to thy Salvation: Behold the Lord God, Jesus Christ our Saviour, the only begotten Son of God, true God, true Man, who alone is without Spot or Stain: Behold and see how he is number'd with Transgressors, and like a Lepor esteemed the vilest among Men; and as an untimely Fruit is he cast out of the Womb of his Mother, the unhappy Synagogue. How has the most beautiful of the Children of Men lost his Comeliness? He is wounded for our Sins, and torn for our Transgressions, and made a Sacrifice of sweetest Savour in thy Sight, O

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Father

Father of Eternal Glory, that he might turn away thy Indignation from us, and make us reign hereafter with him in his heavenly Kingdom. Look down, O Lord, most holy Father, from thy Sanctuary, from thy brightest Throne of Celestial Glory, and behold this most holy Oblation, which our great High-Priest, thy holy Son, our Lord Jesus Christ, offers to thee for the Sins of his Brethren: Accept it as an ample Satisfaction for the Multitude of our Offences. The Voice of the Blood of our Lord Jesus calls loud to thee from the Cross. O Lord, look on the Face of thy Christ, who was obedient unto thee even to Death. O never turn thy Eyes from his sacred Wounds; so shalt thou remember what Satisfaction for our Sins he has made to thy divine Justice. O most holy Father, let every Tongue praise thee for the Superabundance of thy Goodness, who didst not spare the only Son of thy Heart, but didst deliver him up to Death for us all, that we might have of him a faithful Advocate for us to thee in the highest Heavens. *Amen.*

Seven little Prayers of St. Gregory, on Christ's Passion.

I.

O Lord Jesus Christ, whose holy Body was torn all over with cruel Scourges, and bleeding with a thousand Wounds; whose sacred Tempels were pierced with a Crown of

of Thorns; and then, after a painful Carrying of the Cross, was nail'd to it as a Malefactor, and scoff'd at by the Multitude; *I adore and praise thee for ever. All Love, all Glory be to thee.* By thy Cross and bitter Passion, from the evil Angel, good Jesus, deliver me, I beseech thee. *Amen.*

II.

O Lord Jesus Christ, who on the Cross didst thirst, and they gave thee Gall and Vinegar to drink; who wast wounded in thy holy Side, whence flowed Water and Blood; *I adore and praise thee for ever. All Love, all Glory be to thee.* Let thy Wounds, I pray thee, O sweet Jesus, heal my sickly Soul. *Amen.*

III.

O Lord Jesus Christ, who didst suffer most bitter Pains in the Agonies of thy Death, especially at that very Instant when thy most holy Soul left thy blessed Body; *I adore and praise thee for ever. All Love, all Glory be to thee.* Have Mercy on my poor Soul, O sweet Jesu, I beseech thee, in her Departure from the Body, and bring me into Life Eternal. *Amen.*

IV.

O Lord Jesus Christ, who wast laid in a Sepulcher with Myrrh and sweetest Spices; *I adore and praise thee for ever. All Love, all Glory be to thee.* O let thy Death be my Life, O sweet Jesu. *Amen.*

V.

O Lord Jesus Christ, who didst descend into Hell, and lead Captivity captive, *I adore and praise thee for ever. All Love, all Glory be to thee.* O sweet Jesus, never let my Soul sink to Hell, but deliver it from everlasting Death. *Amen.*

VI.

O Lord Jesus Christ, who didst rise again the third Day from the Dead, ascend into Heaven, and now sittest at the Right Hand of God, *I adore and praise thee for ever. All Love, all Glory be to thee.* O grant, most merciful Saviour, that I may follow thee thither, and enjoy thy divine Presence to all Eternity. *Amen.*

VII.

O Lord Jesus Christ, thou good Shepherd, *I adore and praise thee for ever. All Love, All Glory be to thee.* O Lord, preserve the Just, justify Sinners, compassionate the Faithful, and have Mercy on me, a miserable unworthy Sinner. *Amen.*

Another Prayer.

O Lord Jesus Christ, let thy Passion be my Guard, Strength, and Tower of Defence: Let thy sacred Wounds be my Meat and Drink: There will I feed, there will I delight, there be inebriated, and there repose. O let the Sprinkling of thy most holy Blood cleanse me from my Sins. Let thy Death be my everlasting Glory. In thy Wounds, Death and Passion,
O sweetest

O sweetest Jesu, shall be my Repast, Pleasure;
 Health, Study, Joy, Desire of Body and Soul,
 now and for ever ; who, with the Father and
 the Holy Spirit, livest and reignest in the highest
 Heavens, ever one God, World without End.
Amen.

Four a Clock.

Learn to die ;
 And say to thy self,

O MY Soul, are there not a World of People
 who are snatch'd away suddenly ? And
 where are they gone ? Why then do I, un-
 happy Wretch, promise my self a long and
 peaceful Life, and put from me the evil Day.

Learn to live.
 But live to meditate
On daily Prayer.

*W*E ought always to pray, and never cease.
 O my Soul, consider the Excellency and
 Necessity of Prayer. Prayer is the placing of
 our Understanding in the Clearness of the Di-
 vine Light, and exposing our Will to the warm
 Rays of heavenly Love. It is the Water of
 Benediction, which makes our good Desires
 flourish, washes our Souls from Imperfections,
 and quenches irregular Passions in our Heart.
 Prayer is the Elevation of the Soul to God :

By Prayers we converse with God, and are in some measure united to him ; and without it we can do nothing in the spiritual Warfare : *We can do nothing of our selves to help our selves : Our Help is in the Name of the Lord.* All Graces and all good Things come from above ; and we are assured that whatever we ask in the Name of Jesus Christ, the Father of all Mercies will give it us. Prayer is our strong Shield, our Defence, our Buckler, against the Assaults of the wicked One ; and there is no Temptation so strong, but may be overcome by instant Prayer. O fly then, my Soul, to the Lord Jesus, for he will help thee : Fly to his holy Protection, for he will defend thee ; for he is thy God, and thy Salvation : Day by Day magnify his Goodness, and call upon his holy Name ; for *we ought always to pray, and never cease.*

Learn to pray.

Learn from

Prayers to Jesus Christ.

O Lord, who seekest that we can do nothing of our selves to help our selves, grant us thy Grace, that we may ever distrust our selves, and put our whole Trust and Confidence in thee, and ever have Recourse to thee by daily Prayer and Humiliation. Keep us under the Shadow of thy Wings, so shall we be safe from our Enemies. *Amen, Sweet Jesu.*

O Lord,

O Lord, thou art the Father of Mercies, and God of all Consolation and Comfort. O let me seek none but thee ; for thou art gracious, and thy Mercy endureth for ever. O Lord Jesus, in all my Afflictions and Adversities will I have Recourse to thee by Prayer ; Day by Day will I magnify thee, and praise thy holy Name ; for thou art a God of Compassion and great Goodness, and unbounded Love and Charity. When any evil Thought shall, at any time, trouble me, I will fly to thee by fervent Prayer : When my own Flesh shall incite me to sin, still, O Lord, will I have Recourse to thee by Prayer. When the Devil shall lay Snares for my Soul, I will fly to the Bowels of thy Mercy, and he shall be put to Shame that wished me Evil ; if the Flames of unlawful Desires shall begin to rage in my Body, they will be extinguish'd by meditating on the Wounds of my Saviour. There will I securely rest, O Lord, and sing ; *I will praise thee, O Lord, who hast taken me up ; nor shall my Enemies rejoice over me :* For there is no Remedy so efficacious against Sin as Prayer and Meditation. O may I ever call on thy most holy Name, and ever seek thy Honour and Glory ; who with the Father, and the Holy Spirit, liveth and reigneth ever one God, World without End. *Amen.*

A Litany to JESUS CHRIST.

○ GOD, the Father of Heaven, have Mercy upon us.

○ God the Son, Redeemer of the World, have Mercy upon us.

○ God the Holy Ghost, the Comforter, have Mercy upon us.

○ Holy Trinity, One God, have Mercy upon us.

○ Jesus, Son of the Living God, have Mercy upon us.

○ Jesus, King of Glory, have Mercy upon us.

○ Jesus, Son of Justice, have Mercy upon us.

○ Jesus, most meek and humble of Heart, have Mercy upon us.

○ Jesus, Lover of Chastity, have Mercy upon us.

○ Jesus, our God, have Mercy upon us.

○ Jesus, our Refuge, have Mercy upon us.

○ Jesus, the good Shepherd, have Mercy upon us.

○ Jesus, Eternal Wisdom, have Mercy upon us.

○ Jesus, our Way and Life, have Mercy upon us.

○ Jesus, the Joy of Angels, have Mercy upon us.

○ Jesus, Master of the Apostles, have Mercy upon us.

○ Jesus,

O Jesus, Doctor of the Evangelists, have Mercy upon us.

O Jesus, the Fortitude of Martyrs, have Mercy upon us.

O Jesus, the Light of Confessors, have Mercy upon us.

O Jesus, the Purity of Virgins, have Mercy upon us.

O Jesus, the Crown of all Saints, have Mercy upon us.

Spare thy People, whom thou hast redeemed with thy most precious Blood.

Spare us, Good Jesus.

From all Sin,

Deliver us, Good Jesus.

From thy Wrath, and from the Snarcs of the Devil,

Deliver us, Good Jesus.

From everlasting Damnation,

Deliver us, Good Jesus.

By the Mystery of thy holy Incarnation,

Deliver us, good Jesus.

By thy Nativity,

Deliver us, Good Jesus.

By thy most holy Life,

Deliver us, Good Jesus.

By thy Agony and Bloody Sweat,

Deliver us, Good Jesus.

By thy Cross and Passion,

Deliver us, Good Jesus.

By thy precious Death and Burial,
Deliver us, Good Jesus.

By thy glorious Resurrection and Ascension,
Deliver us, Good Jesus.

O Lamb of God, that takest away the Sins
of the World ;

Spare us, Good Jesus.

O Lamb of God, that takest away the Sins
of the World ;

Hear us, Good Jesus.

O Lamb of God, that takest away the Sins
of the World,

Have Mercy upon us.

O Jesus, hear us.

O Jesus, most graciously hear us.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Let us pray.

OUR Father which art in Heaven, &c.

O Lord Jesus Christ, who hast said, Ask, and
ye shall receive ; seek, and ye shall find ;
knock, and it shall be open'd unto you ; grant to
us, who now make Supplication unto thee,
thy Grace ; that we may ever love thee with
our whole Heart, Words and Actions, and
ever honour and praise thee, O thou Saviour of
the World. *Amen.*

Five a Clock.

Learn to die.

And say to thy self ;

O WHAT is it makes Death so frightful but an evil Conscience ? Why then do I not, whilst I have Time, take Care to have a good and quiet Conscience, void of Offence towards God, and towards Man ?

Learn to live.

But live to meditate

On the Fear of Judgment.

WE shall all stand before the Judgment Seat of Christ, and every one give a strict Account of his Works. All Things have their Time : Now is the acceptable Time, the Time of Mercy ; but then will be the Time of Vengeance : O that Day of Wrath, that dreadful Day of Terrors !

Consider, O my Soul, that this World will have an End ; that God will come to judge the Quick and the Dead. Men shall wither away for Fear and Anguish ; a Fire raging like a Torrent shall burn and reduce to Ashes, every Thing upon the Face of the Earth ; the Skies shall melt with fervent Heat, and the Heavens shrink up together like a burnt Scroll. After these Flames, these Thunderbolts, and dreadful Horrors, all Men shall rise from their
Graves

Graves at the Voice of the Angel, at the loud Sound of the Trump of God. But O, my Soul, with what Difference? The one shall rise in Bodies all glorified and resplendent, the others in Forms all hideous and horrid.

Consider with what Majesty this tremendous Judge will appear, attended with all the Heavenly Host of Saints and Angels. Before him shall be born by Cherubins, his Cross, shining much brighter than the Sun in his greatest Glory, an Ensign of Mercy to the Good, but of Justice and Terror to the Wicked. Consider how by his dreadful Command, which shall in an Instant be executed, the one shall be separated from the other. O eternal Separation! After which these two must never meet again; then the Books of Conscience shall be opened, and every one shall see clearly all the Actions of Men from the Beginning of the World.

But my Soul reflect on the last Sentence to be pronounced against the Wicked: *Go ye Cursed into everlasting Fire prepared for the Devil and his Angels: A Sentence of eternal Banishment from the glorious Presence of God; Go ye Cursed into everlasting Fire.* O my Soul, how dreadful is this Curse, including all manner of Misery and Woe? An irrevocable Curse, comprehending all Eternity, *into everlasting Fire.* Behold, O my Heart, this vast
Eter-

Eternity O Eternity of Pains, how dreadful art thou ! how terrible is thy Remembrance ?

Consider on the other hand the Sentence of the Good ; *Come* (O sweet Word of Salvation, by which God draws us to himself, and receives us into the Bosom of his Goodness) *ye Blessed of my Father.* O dear Blessing, which comprehends all Happiness ! *Possess the Kingdom which is prepared for you from the Beginning of the World.* O good God, what Excess of Bounty ! for this Kingdom shall have no End ; but last as long as God is God, last to all Eternity.

Learn to Pray.

Learn from these following

Prayers.

O Lord God, my Soul trembles at the Thoughts of that dreadful Day. O my God, who can secure me when the very Pillars of Heaven shall tremble for Fear ? But, O Lord Jesus, have Mercy : Suffer me not, O Lord, in that last Day to be separated from thy Right Hand. O let not my Portion be with the Wicked, with the Devil and his Angels ; for who can live in everlasting Burnings ? O Lord, tear me, burn me, cut me in this World, so thou spare me in the next. O Lord, let me suffer here, and spare me hereafter. Yes, Lord, by the Help of thy Grace, I will amend my Life ; I will judge my self now, that I be not judged at thy dreadful Tribunal. I will examine

amine my Conscience, and condemn myself. I will accuse and chastise myself, that the Eternal Judge condemn me not in that dreadful Day: O, for thy Mercies Sake, in the Day of Judgement, Good Lord, deliver us. *Amen.*

Six a clock.

Learn to die.

And say to thy self ;

O IN what State and Condition would I desire Death to find me? Surely in that which is well pleasing to my God. Why then am I not so now, since no one knows that Day and Hour ?

Learn to live.

But learn to meditate

On Perseverance in Holiness.

BE faithful unto Death, and I will give thee a Crown of Life. It is a greater Task to keep, good Resolutions than to make them. O my Soul, it will be of little Service to thee to begin well, unless thou end well. It is most certain the Devil is a very watchful Enemy, and lies always in wait to destroy our Perseverance in Holiness ; for he knows very well, Perseverance is the only Virtue that can obtain the Crown. Take away Perseverance, and Obedience will gain no Reward, nor good Works have any

Excel-

(III)

Excellence. It is no Virtue indeed to have begun a good Life, or continued in it ; but to persevere unto the End is the Perfection of all. Without this Grace of final Perseverance, all our good Actions, all our Charities and Alms-deeds, all our Fasting and Prayer, and Humiliation, are nothing, but are as Water spilt on the Ground : For the End crowns the Work ; and as Death finds us, so shall be our Judgment. Nay, better would it be for a Man never to have known the Way of Righteousness, than, after having known it, to fall from it ; for it is a terrible Thing to fall into the Hands of the Living God.

Learn to Pray.

Learn from these following

Prayers.

O Thou holy One, who inhabitest Eternity look down from thy bright Throne on us, poor Sinners, who confess our Misery, and have Mercy upon us. We are, O Lord, as Pilgrims, here on the Earth travelling to the holy Land, the Heavenly *Jerusalem*. But, O Lord, to how many Dangers is our Life exposed ? with how many Temptations are we daily surrounded ? We are tempted in our Meat, tempted in our Drink, tempted in Conversation, tempted in Solitude and Retirement, tempted in Business, tempted in Leisure, tempted in Riches, tempted in Poverty. We know, O Lord, thou hast said, *He that doth not persevere unto the End, shall*
not

not be saved. What shall we do, O God, thus in the midst of our Enemies ? All our Ways are strowed with Snares ; the Devil is always ready to destroy us : and even our own Senses conspire against us. Whither shall our poor Souls go, O Blessed Lord, encompass'd with a Body so frail, a World so corrupt, and the common Enemy of Mankind so powerful and cunning ? Whither but to thee, O thou Justifier of Sinners, and to thy Grace, O thou Supporter of the Weak ? for 'tis thy Grace that instructs us in our Duty, and breeds in us the Will to endeavour to do what we know ; it enables us to put our Resolutions into Practice ; and when all is done, O Lord, it is thy Grace that must give the Success, and give a happy End to all. Govern us then with this thy Grace, O eternal Wisdom, and direct our Steps in the safe Way : Remove every Thing may hinder us in our Journey, and hold us up that we fall not, and still lead us on to our happy End by thy powerful Arm. Give us the Eyes and Wings of Eagles, that we may see our Danger, and fly swifter away. But if we must engage our Enemy, and there remain no Means to escape the Encounter, strengthen us, O Lord, to persevere with Courage, that we may continue to the last in our Fidelity to thee. Grant us, O Lord, this Grace of final Perseverance, and that in our latest Hour we may be found with Oil in our Lamps, and ready at thy Coming, O thou Bridegroom of our Souls. *Amen.* Seven

Seven a Clock.

Learn to die.

And say to thy self ;

IF I was certain I should die this very Hour, what would I do ? But why do I not do that this Instant which I would do then ?

Learn to live.

But learn to meditate

*On Fortitude in Temptations.***R**ESIST the Devil, and he will fly from you.

Be strong, and let your Heart be comforted, all ye that hope in the Lord. That Man makes the greatest Proficiency in the spiritual Life that overcomes himself. Virtue ever supposes Difficulty : And as the Gold is tried in the Fire, so is a good Man by Temptations : It is most certainly our Duty not to seek after Temptations, in order to triumph ; but it is evidently our Duty to bear up with Fortitude under Temptations when they come, and there is no Man without them. It is no Sin to be tempted, for that is not in our power to hinder ; but it is a Sin to yeild and submit to Temptation, and that we may avoid. 'Tis true, my Soul, we have very powerful and very dangerous Enemies to contend with ; Enemies that take all Advantages, to ruin us ; that are well vers'd and experienc'd in all the Arts and Stratagems of Perdition. The World, the Flesh, and the Devil, have form'd a triple League against us

and

and are very formidable ; but yet, Thanks be to our Lord Jesus Christ, we may overcome, if we will take Heart and Courage : Arm'd, with his victorious Grace, we may put them to Confusion. Grant us, sweet Jesus, this powerful Grace, grant us thy Aid and Assistance, inspire us with Constancy and Fortitude, and we will not fear what Evil they can do unto our Souls. Lord, direct our Feet through this Vale of Misery, that we sink not beneath the Pressure of Temptations, or fall into the Snare of the Destroyer.

Learn to pray.

Learn from the following

Prayers against Temptation.

O LORD Jesus Christ, who tookest upon thee our frail Nature, and knowest all our Miseries, who wast thy own blessed self grievously tempted by the Devil, when he discovered to thee all the Glories of the World, and at last, by thy Patience and most holy Fortitude, didst put him to Flight and Confusion, mercifully grant us, O blessed Lord, thy Grace, lend us, O Lord, thy Strength, that we may strenuously repel the fiery Darts of the Devil, trample under Foot the World, and all its Poms and Vanities ; that we may mortify the Flesh, and scorn and condemn all its Allurements, for they are only false Pleasures, but real Illusions, imaginary Joys, but true and lasting Sorrows : Grant this, O Lord, for thy Mercies Sake. *Amen.* O

O Lord, have Mercy upon us, who are surrounded with our mortal Enemies, protect us in the Day of Battle, lest the Enemy say, he has prevailed over us, or do Mischief to our Souls, whom thou hast redeemed with thy most precious Blood. But if it be thy blessed Will, O Lord, rather lead us not at all into Temptation, but deliver us from all Evil. *Amen.*

Eight a-Clock.

Learn to die.

And say to thyself ;

IN my last Sickness, when I lye trembling on a Death-Bed, shall I not forgive every one ? And shall I not desire in the same Manner to be forgiven by all the World ? Why then does my Anger continue so long ? Why do I meditate implacable Revenge ?

Learn to live.

But live to meditate

On God's Omnipresence.

THE Works of all Flesh are before him, and there is nothing hid from his Eyes : There is nothing but what lyes open to God ; for, as St. *Augustin* most truly says, God is all Eyes, for he sees all Things ; all Hands, for he works all Things ; all Feet, for he is every where.

Consider

Consider this great Truth, O ye Sinners, and let it be the Subject of your constant Meditation. Would you not be ashamed to do an undecent Action in the Presence of a mighty Prince? And will you then dare to do the vilest Deeds before the Eyes of the dreadful Lord of Heaven? Go on, ye unhappy Souls, in your Transgressions, and fill up your Measure of Iniquity. Let the Hypocrite deceive Mankind with the Mask of Sanctity and Devotion, God will not be mocked, who searcheth the Heart and Reins. Let the voluptuous Person skreen himself from the Eye of the World by the Darkness of the Night, yet the all-piercing Eye of Heaven will penetrate into his most secret Privacies, the closest Apartments cannot obscure his Knowledge. O my Soul, every Day think seriously on the Divine Presence, and thou wilt never be vanquished by Sin; thou never wilt dare to do that in the Sight of the Eternal King of Glory, and his holy Angels, which thou wouldst blush to act in the Presence of thy Fellow-Creatures.

Learn to pray.

Learn from

A Prayer taken out of the Psalms.

O LORD, thou hast searched me, and known me: Thou knowest when I lye down, and when I rise. All my Thoughts hast thou understood, and found out all my Ways. O Lord, thou knowest every Thing,
past,

past, present, and what is to come; wonderful is thy Knowledge of me, O Lord: Nor can I hide myself from thy Sight. Where can I go from thy Spirit, or whither fly from thy Presence: If I go up into Heaven, thou art there; if I go down into Hell, thou art there also; if I take the Wings of the Morning, and live in the extreamest Part of the Sea, thence thy Hand shall bring me forth, and thy Right Hand shall hold me. I have said to my self, perhaps the Darkness will cover me, and the Night be favourable to my Delights; but, O Lord, the Darkness cannot obstruct thy piercing Sight, for the Night, with thee, is as light as the Day, and Darkness and Light are all alike to thee. Thou heldest my Reins, O Lord, and took'st me up from my Mother's Womb. I must ever acknowledge that thou art dreadful in thy Majesty, wonderful are thy Works, and that my Soul knoweth right well; thou sawest me in my imperfect State, before I was fashioned or brought forth; all Things are written down in thy Book. O grant us, Lord, that we may ever remember, in all our Thoughts, Words and Actions, that thou art present, that thou seest all Things, that thou knowest all Things; so shall we never dare to offend thee, but always seek thy Honour and Glory. *Amen.*

Nine a Clock.

Learn to die.

And say to thyself ;

WHEN I shall lye on my Death-bed, when I shall see that I must inevitably die, what Esteem then shall I make of all the Delights and Pleasures of the World ? Why then do I set such high Value on them now ?

Learn to live.

But live

On the daily Meditation of Death.

MORTIFY your Members which are upon the Earth. He most certainly must be said to live best, who, every Day, dies more and more to himself and his vicious Inclinations. There is no Fence so strong and powerful against Sin, as the daily Consideration of Death. *Remember thy End, and thou wilt never do Evil.* Would the People of the World give but a few Moments every Day to the Thoughts of Death, they would not squander away their precious Time as they do in Vanity and Folly, in Sin and Iniquity. The Remembrance of Death would damp the soaring Thoughts of the Ambitious ; the restless Anxieties of the Covetous Man would here abate their Fury, and the voluptuous Person, and the Man of Pleasure, would see wherewithal to tame their ungovernable Passions,

sons, and extinguish, for ever, the raging
 Fires that run Riot in their Members; for
 Death draws a dark and horrid Veil over all
 the Glories and Satisfactions of this World :
 At that Hour all the lively Lustre of Grandeur
 and Riches vanishes away, and the Monarch
 is as the Slave ; no Privilege exempts from
 Death. The rich Man may glory for a Time
 in his Wealth, heap up large Stores, but know
 not who shall gather them, for he must leave
 them all behind, and be crumbled into Dust.
 The beauteous Face that required so much Art
 and Care to set it off, to make it charming
 and engaging, must be turned into Rotten-
 ness and Deformity ; and the pampered Body
 become Putrefaction, and the Food of Worms.
 The busy and politick States man must find a
 Time to die, though his Employment spare no
 Time to provide for it : Nay, the Wise and
 Virtuous must submit to Fate, and the Heirs
 of Life itself become the Prisoners of Death.
 This, when I consider, I weep and am afraid,
 since we must all drink of the cold Cup : All
 must go down to the same dark Habitation, to
 the silent Grave : And what is most terrible,
 none can tell how soon we may be called. To
 Day we are in Health, and jolly amongst our
 Friends and Relations, and to Morrow arrested
 by the cold Hands of Death. Nature indeed
 may struggle for a little time, but we must be
 forced to yield at last, and be buried in the
 Earth,

Earth, and be remembred no more. Consider this, O my Soul, and always ponder on these Meditations: Remember with holy *Job*, how *Man that is born of a Woman, has but a short time to live, and is filled with many Miseries: He comes up like a Flower, but presently withers away, and flies as a Shadow, and never continues in the same State.* Consider, that 'tis but a little while, and thou shalt be no more; thou hastenest apace into the Regions of Forgetfulness and Oblivion; and thou must take an eternal Farewel of the World. Perhaps People may chance to talk of thee a while, sometimes, as thou hast deserved, but oftner as they please: But these Discourses too will quickly cease; and when our Bodies have some small Space lain out of Sight, we shall be no more remembred than if we had never been. Only our good Works follow us to the Grave, and faithfully go on with us beyond our Funerals.

Learn to pray.

Learn from these following

Prayers.

BE merciful unto us, O Lord, be merciful unto us, for thou seest our Misery; thou seest that the only Sting of Death is Sin: Sin, O Lord, is what makes Death frightful unto us; and we know that nothing is so efficacious a Remedy against Sin, as often meditating on Death. Graciously imprint in our Souls, O merciful

merciful Father, the Memory of Death, that we may daily consider our latter End, and early apply our selves unto Wisdom.

O Thou most just, but secret Providence, who disposest and governeest all Things by thy godly Wisdom, whose powerful Arm can wound and heal, bring down to the Grave, and bring back again, behold, to thee, O Lord, we bow our Heads, and freely submit all Things to thy most holy Will. Strike as thou pleasest our Lives and Health; we cannot be safer than at thy Disposal: Only, most gracious Lord, these few Petitions we humbly offer up unto thy infinite Goodness and Mercy; and may thy Clemency vouchsafe to hear them. Cut us not off in the Midst of our Folly, nor suffer us to expire with our Sins unpardoned; but make us, O Lord, first ready for thy self, then take us to thy self in thy own good Time.
Amen.

Ten a Clock.

Learn to die.

And say to thyself,

WHAT will become of me in the Agonies of Death? What would I not do to have my Sins pardoned, and be reconciled to an angry offended God in that terrible Hour? O
G let

Let me not delay my Repentance till then, but begin this Instant to sue for Mercy now while I have Day, before Night shall come, when no Man can work.

Learn to live.

But live to meditate

On crying for Help to Jesus in the Agonies of Death.

THOUGH we ought always to pray, and never cease, because we are every Moment in Danger of our ghostly Enemy, yet ought we most chiefly so to do in the very Agony of Death ; for if we have at other Times always Occasion of God's Grace and Assistance, so much the more have we when the Devil stands busy tempting us to Despair, when he troubles our Souls with frightful Apprehensions, and when our own Conscience is awakened, and all our Sins and Iniquities stare us grimly in the Face. Then is the Time of Tryal, the great Spiritual Conflict must either crown us with Glory for ever, or else sink us into the dark Regions of Eternal Horror, Misery and Anguish. Consider this, O my Soul, and tremble ; prepare thy self against that Evil Day : Begin to do it now, now is the acceptable Time, now is the Day of Salvation ; it will be too late when the Enemy is upon thee, to look out for Armour of Defence ; and if thou hast not sufficiently provided thy self before, 'twill then be too late to buy any. The
Time

Time is past, and how wilt thou sustain the dreadful Artillery of Hell, and the frightful Pangs and Horrors of a wounded Conscience? O Lord have Mercy upon us, let us not put far from us the Evil Day. O let us not be guilty of so much Folly and Madness as to barter away the eternal unspeakable Joys of Heaven, for any the Profits or Pleasures of Sin that last but for a Moment. O may we ever call on thy Holy Name; and do thou never forsake us, but grant us thy Grace and Help, O Jesus, now, and in the Hour of our Death.

Learn to pray.

Learn from the following

Prayers.

HAVE Mercy upon me, O Lord, have Mercy upon me, now and in the Hour of my Death. The Days of Man are short, and the Number of his Months are with thee. Thou hast appointed his Limits which he cannot pass, and those Limits are Death. O where shall I hide me, O Lord, from the Face of thy Wrath in that Day? Where shall I hide me when thou comest to judge the Living and the Dead? I tremble at my own Unworthiness; I am ashamed, thus impure to appear in thy Presence. O wash me thoroughly from my Iniquities, and cleanse me from my Sins. I know the Enemy that obstructs my Way; my Sins exclude me from thy Kingdom, where no unclean

clean Thing can enter. *O wash me thoroughly from my Iniquities, and cleanse me from my Sins. Amen:*

H*ave Mercy upon me, O Lord, have Mercy upon me, now and in the Hour of my Death. Woe is me, wretched Sinner that I am, who will deliver me from the Body of this Death ? What shall I do ? I have committed Evil in the Sight of my God ; I have offended the Eyes of his Majesty. Whether shall I fly from the Justice of my Judge ? Whether, but to the Mercy of my Saviour ? To thy holy Wounds, O Lord, will I fly, and there hide my self till the Wrath of God be past. Have Mercy upon me, O dearest Saviour, now and in the Hour of my Death : Have Mercy upon me, O Lord Jesus, when thou comest in Glory to judge the World by Fire. My corrupt Nature has brought forth Sin, and Sin has brought forth Sorrow. Where shall I seek for Pardon ; where shall I find Relief, but in thee my God, my Hope, and my Portion in the Land of the Living ? Have Mercy upon me, O Lord, have Mercy upon me, now and in the Hour of my Death. Amen.*

H*ave Mercy upon me, O Lord, have Mercy upon me, now and in the Hour of my Death. O God most holy, O Lord most mighty, suffer me not to fall from thee for ever. O defend me at that Hour from my Enemies, Almighty Saviour*

Saviour of the World. O deliver me then, O Lord ; set me then at thy Right Hand, so shall I not be afraid what any can do unto me. O judge me not, O Lord, according to the Rigours of thy Justice, lest my Soul be confounded ; but in the dreadful Hour of Death, and in the Day of Judgment, good Jesu, deliver me. *Amen.*

*H*ave Mercy upon me, O Lord, have Mercy upon me, now and in the Hour of my Death.

My Days, O Lord are past, and my Thoughts torment my Heart : They have turned Night into Day ; and again, after Darkness I hope for Light. Have Pity on me, at least you that are my Friends, for the Hand of God has touched me : He has hedged my Path round about me, and I cannot get out ; and he has put Darkness in my Way ; who will grant that my Words may be written, that they may be drawn in a Book with a Pen of Iron, and in a Plate of Lead, or engraved in Marble ? My Days are declined like a Shadow, and I am withered away as Grass, and nothing remains but the cold Grave : But I will call back those uncomfortable Words. My Days indeed are declined, but my Eternity is safe, safe in thy Hands, O Jesus : I am wither'd away as Grass, but the Spring will come, O Lord, that shall revive me into a Flower of Paradise. This my Hope is laid up in my Bosom. Let then my Soul be detained for a while in the Regions of Sorrow, and my Body

moulder into Dust. I know thou livest, O my Redeemer, and in the last Day I shall rise out of the Earth, and be compast again with my Skin, and my Flesh shall see God ; and in that blisful Sight be happy for ever, This my Hope is laid up in my Bosom. Give us Eternal Rest, O merciful Lord, and may thy glorious Light shine upon us for ever. *Amen.*

Lord have Mercy upon us.
 Christ have Mercy upon us.
 Lord have Mercy upon us.

OUR Father, which art in Heaven, &c.

HAVE Mercy upon us, O Lord, have Mercy upon us ;

For our Souls trust in thee.

Under the Shadow of thy Wings will we hope.

Till our Iniquities pass away.

Have Mercy upon us O Lord for we are weak.

Heal us, O Lord, for we have sinned against thee.

Our Iniquities are gone over our Head,
 And like a sad Burthen sit heavy on us.

Pardon, O Lord, the Iniquity of our Sin ;

And graciously remove away all thy Punishments.

Enter not into Judgment with thy Servants,
 O Lord ; For

For in thy Sight shall no one living be justified.

Deliver us, O Lord, in the Hour of our Death.

Deliver us, O Lord, in the Day of Judgment.

O why art thou so sad, my Soul ?

And why art thou so disquieted within me ?

Still trust in Jesus, for he is thy Hope, and thy Redeemer :

He is thy Saviour and thy God.

O praise him for he is good ;

And his Mercy endureth for ever.

He was mindful of us in our low Estate ;

For his Mercy endureth for ever.

And redeemed us from our Enemies ;

For his Mercy endureth for ever.

He will give Light to us when we shall sit in Darkness, and in the Shadow of Death ;

For his Mercy endureth for ever.

And direct our Feet into the Way of Peace ;

For his Mercy endureth for ever.

And bring us hereafter into the Joys of Eternity ;

For his Mercy endureth for ever.

O Lord, hear my Prayer ;

And let my Cry come unto thee.

Let us pray.

BEhold with Pity, we beseech thee, O Lord, the Souls of thy Servants in their last Agonies, and grant that the Offences which they have committed against thee through their human Frailty, being by thy Clemency forgiven, and all Impediments, by a perfect Cleansing from the Stains of Sin, thoroughly removed, the happy Effects of seeing thee Face to Face may immediately follow ; through our Lord Jesus Christ, our only Lord and Saviour. *Amen.*

O Lord Jesus Christ, Son of the Living God, place thy Cross, Passion, and bitter Death, between my Soul and the Justice of thy Anger, now and in the Hour of my Death. Grant, O Lord, to me, and all Mankind, thy Grace and Mercy, and pardon of all our Sins ; give Peace and Concord to thy holy Church, and to us Sinners Glory and Life eternal, O thou Saviour and Redeemer of the World ; who, with the Father and the Holy Spirit, ever livest and reignest one God, World without End. *Amen.*

Eleven a Clock.

Learn to die.

And say to thy self ;

WHAT Enemies and what Friends shall I have at the Hour of my Death ? Most certainly my Enemies will be the Devil and his Angels, and my Friends, Jesus Christ, and his holy Ministers of Heaven. O why do I not now resist the one, and cleave to the other ?

Learn to live.

But learn to meditatē

On the Desire of Heaven.

MEDITATION I.

AWAKE, my Soul, and shake from thy Eyes this drowzy Lethargy of Sloth, arise up quickly and work out thy Salvation ; for no less than Kingdoms and endless Bliss are prepared for thee, as a reward of thy little Labours. Oh heavenly Lord, it is not so poor a Thing to be thy Servant as the fond World believes : For ever here in this miserable Vale of Tears, where the good and just are the most exposed to Injuries ; sometimes, O Lord, thy gracious Hand lets fall a little Drop of Consolation that sweetens all the Bitter of our Cup of Sorrow,

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and

and gives us a small Antepast of Heaven. O then, what shall we be hereafter when we shall drink up whole Draughts, brim full and running over of those Joys? O say, ye happy Souls, whose Thirst now meets with the fresh and living Streams, which spring from the Throne of God, and plentifully water the heavenly City, Did you not once find this true here below? Do you not find it true, now Heaven is all your own? Yes, *now* you sing for ever the Goodness of God, and confess that those Sweets you *now* enjoy exceed all that Tongue can speak or Heart conceive, ever new and ever delightful. On Earth your Cup had but a small Tincture, but now all is pure, all refined, all Quintessence of Joy and Bliss Eternal. Be attentive O my Soul, to the glorious Things the Church triumphant *now* sings of their blessed state above. Cheer up thy fainting Hopes, and bid them live; for all these thy God will bestow on thee if now thou wilt faithfully serve and love him. O blessed God, how good and gracious art thou to poor Sinners? Thou art altogether lovely. O let me ever praise, adore and love thee.

MEDITATION II.

Glorious Things are said of thee, O thou City of God, thy Walls are raised with precious Stones, and every Gate is of one rich Pearl. Thy Mansions are built with the richest Jewels, and the Pavement of thy Streets is transparent Gold.
Dow.

Down through the midst runs a Christial River perpetually flowing from the Throne of God and along on its flowry Banks deliciously grows the Tree of Life, healing all Wounds with its balmy Leaves, and making all Immortal all that but taste its Fruit. Thus is the Holy City built; thus the New *Jerusalem* adorned. But, O how free and happy are thy glad Inhabitants, thou glorious City: Every Head shines with a Royal Crown, and every Hand bears a Palm of Triumph: Every Eye overflows with Joy, and every Tongue with Psalms of Praise. Behold O my Soul, the Inheritance we seek. O where can we find more Riches to invite us? Behold the Glories and Felicities to which we are called; where can we meet such Pleasures to entertain us? Away then vain and worldly Desires, be banish'd for ever from molesting my Peace. Descend, thou blessed Heaven, into my Heart, or rather take up my Heart to thee, for thy Joys are too great to enter into me, O make me fit to enter into them. Make me still think on my Country above, and there establish my Eternal Home; where I shall dwell perpetually in the View of my God, and be ever filled with the Sweetness of his Presence.

MEDITATION III.

Arise, my Soul, for to thee these Joys belong;
 arise and advance thy self on high; leave here
 below;

below all earthly Thoughts, and fly away with the Wings of thy Spirit; fly to the glorious Land, of promise, and gladly salute those happy Regions. Hail, happy Paradise of pure Delights, thou beauteous Garden of never fading Flowers. Hail bless'd Society of beautified Spirits, who perpetually contemplate the Eternal Deity. Hail, and for ever may your Glories grow, till they rise so high, they can grow no more. We hope one Day to come up to you, and be plac'd to sing in your holy Choirs. We hope to know all Things, and the great and mighty Cause and Creator of all Things. O what a Fire of Love will it kindle in our Hearts, when we shall see those hidden Mysteries; when our Great God, like a shining Mirror, shall strike his Brightness on the Eyes of our Soul. O what excessive Joy will that Love produce? a Love so passionately desiring, and so fully satisfied, when our Capacities shall be stretch'd to the utmost, and the rich abounding Object fill and overflow them. O what profound Repose will that Joy bring forth? a Joy so infinitely high, and so eternally secure, when in an amorous Languishment we shall sweetly dissolve into that blisful Union with our God and Creator; when we shall take part in all his Joys, and share in the Glories of all his Heaven. There O my Soul, we shall rest from all our Labours, from Sin and Sorrow. There shall we ever rest in the Protection of our God; in the Arms and Bosom of our dearest Lord,

Lord. There shall we see God Face to Face in clear Vision, know him as he is in his own blest Being, know the Immenſity of his Self-exiſting Eſſence, and the infinite Excellence of all his Attributes ; know the Power of the Eternal Father, and the Wiſdom of the Incrated Son, the Goodneſs of the Holy Spirit, and the incomprehenſible Glories of the Undivided Trinity. This, O my Soul, is the Top of all Happineſs, the ſupreme Perfection of our Nature, the Hope and End of all our Labour : When we are come to this, we ſhall be eternally fix'd in one Act of unutterable Joy, and that one Act ſprings freſh for ever.

Learn to pray.

Learn from theſe following

Prayers.

O GLORIOUS Jeſu, our Strength, our Joy and the immortal Life of our Souls, draw us, deareſt Lord, from the World and our ſelves, that we may ever fix our whole Heart and Deſires on thee. Draw us after thee, and the Odours of thy Sweetneſs, that we may run with Delight the Ways of thy Commands : Draw us, O Lord, to thee on thy Throne of Blifs, that we may ſee thy Face, and rejoyce with thee for ever. *Amen.*

HOW lovely are thy Tabernacles, O Lord of Hoſts : My Soul earneſtly deſires and languiſhes for thy heavenly Preſence, O thou
King

King of Glory. *As the Heart pants after the Water-Brooks, so thirsts my Soul after thee.* O my God, when shall I sit at that Fountain-Head, and drink my fill of the living Streams of Heaven : When shall I be inebriated with that Torrent of Pleasures which springs for ever from thy glorious Throne ? O that the Days of my Banishment were fully finished. O why, my dearest Lord, is the Time of my Pilgrimage prolonged ? Why, Sweet Jesu, am I detained from thee in this Valley of Tears ? Why still wandering up and down in this Wilderness of Danger ? O come, Sweet Jesu, my only Hope, and sure Deliverer out of all my Sorrows : Come and dwell in my Heart, and fit me for the Life I shall lead hereafter. Come, dearest Lord, and prepare my Soul for thee, and then, when thou pleasest, take it to thyself. *Amen.*

Twelve a Clock.

Learn to die.

And say to thy self ;

DOES not a whole Eternity succeed the last Moment of my Life ? Either an Eternity of endless Bliss, or an Eternity of everlasting Sorrows. On that one Instant depends all Eternity. Why do I not therefore now, this

this very Moment, dispose my self to a happy Death by a good Life ? O it is a certain Truth, that whatever State and Condition a Man would willingly be found to be in at his last Hour, in that very State should he by all means endeavour to put himself while he is well and in Health.

Learn to live.

But live to meditate.

On Eternity.

I HAVE thought of the ancient Days, and the Years of Eternity have I had in Remembrance. Whatever is in the World is short and transitory ; it is a meer Nothing, compared to Eternity.

It is therefore the highest Wisdom for a Man to despise these short-liv'd Vanities that are so fugitive and momentary, and fix his Mind on Things above, on Joys celestial and eternal, ever to have in Remembrance the Years of Eternity : That blissful Eternity which the Saints enjoy in Heaven, and that wretched Eternity of Woe which the Damned suffer in Hell ; O my Soul, what mighty Difference ! the glorified Souls are ever happy, ever praising and adoring the Lord of Heaven, and the Immaculate Lamb that sits on the Throne. Millions of Ages shall pass away, and their Happiness shall then seem only to begin. Ten Thousand Millions of Millions of Ages shall pass away, and their Joy be no nearer its End.

They

They are eternally free from whatever can afflict, and eternally enjoying whatever can ravish and delight. O blessed *Eternity*, how excessively pleasant is thy Remembrance? O gracious art thou, O Lord, and ever worthy art thou to be praised. O what Treasures, what Delights, what Joys hast thou provided for those that fear and love thee. O make me ever fear and love thee, most Holy Jesus, for thou art altogether lovely. Let us not faint, O my Soul; we shall most assuredly see a prosperous Issue out of all our Sorrows. Still let us labour, Still let us suffer; our Troubles are short, our Joys eternal. But if the Eternity of the Blessed be so glorious, so desirable, and lovely, O my Soul, how dreadful, how hideous and horrid must be the Eternity of the Damned; Millions of Ages shall pass away, and their Sorrows shall seem then only to begin. Ten Thousand Millions of Millions of Ages shall pass away, and their Misery never nearer its End. They shall dwell in intolerable Pains, and weep and wail, and lament for ever. They shall sit in the dark Dungeons of eternal Horrour and Dispair, perpetually rack'd with the sharp Stings of Conscience, their Souls swallowed up in the Abyss of Bitterness and Anguish, calling to the Rocks and Mountains to fall on them, and to the Hills to cover them; but nothing shall fall on them but the Wrath of an incensed God, and nothing cover them but their own Confusion.

fusion. O my Soul, what horrid Pangs shall
 seize them when they shall reflect on what im-
 mense Treasures they have lost; that they are
 eternally deprived of the Light and blisful Vi-
 sion of God, eternally banish'd from the sweet
 and gracious Presence of Jesus that God who
 made them, that they might enjoy his Glory;
 that Jesus who redeemed them to be Heirs of
 his Felicity. Then will they curse the Day of
 their Birth, and all their wretched Companions
 that inveigled them into Sin. Then will they
 curse all the Vanities and false Pleasures of this
 wicked World, and in an enraged Fury perpe-
 tually howl and cry, O miserable Wretches that
 we are, are these the Joys Sin promised us?
 are these the Effects of our fond Desires? Alas!
 Alas! what avail us now our wanton Liberties
 and the fugitive Pleasures we so eagerly pursued?
 what Comfort can those empty Honours and
 faithless Riches we so highly esteemed now be-
 stow upon us? Alas! they are all gone like a
 Shaddow, and as a Cloud of Smoke that is
 scatter'd away with the Wind, but the Re-
 morse and Punishment remain for ever, and
 torture our Souls with perpetual Anguish and
 Sorrow. Thus shall they cry and mourn but
 none will hearken unto their Lamentation, or
 pity them: O sad Expectance of a sinful Life!
 O dreadful Consequence of an impenitent
 Death, eternally to long for what they can never
 enjoy, and eternally to suffer what they can
 never

never avoid. O *Eternity Eternity!* my Soul quakes and trembles when I have thee in Remembrance. O Lord, save me, O Lord, help me, O let me, from often thinking of Eternity, ever fear to offend thee.

Learn to pray.

Learn from these following
Prayers.

O LORD, quicken we beseech thee, our Apprehensions of the ruinous Effects of Sin, and with thy terrible Threatnings check our unbridled Passions, that if thy glorious Promises move not our cold frozen Hearts, the frequent Meditation of Eternity, and the Fear of Hell, may fright us from doing Evil, and bring us at last to thy Heavenly Kingdom, where we may love and praise thee for all Eternity.

A SONG of Praise.

O Praise the Lord, all ye Powers of my Soul : praise the Eternal King of Saints and Angels.

Praise him in the mighty Hosts of Heaven : praise him in the Excellency of his Greatness.

Praise him in the Sacred College of the Apostles : praise him in the generous Fortitude of Martyrs.

Praise him in the eminent Sanctity of Confessors : praise him in the Angelical Purity of Virgins.

Praise him in the perfect Holiness of all his Saints : who now partake of his heavenly Glories.
Blessed

Blessed for ever be every Person of the Deity :
 blessed for ever be the Eternal Father.

Blessed for ever be the Eternal Son : blessed
 for ever be the Eternal Spirit.

Blessed be the Holy and Undivided Trinity :
 through all Eternity

O look up my Soul and see : the innumerable
 Multitudes of triumphing Spirits.

See how they stand all cloathed in white
 Robes with Palms in their Hands : and golden
 Crowns on their Heads.

Behold the glorious Angels fall down before
 the Throne : and prostrate adore him that lives
 for ever.

Behold the blessed Saints lay their Thrones at
 his Feet : and adore him that lives for ever.

Hark, my Soul, how they fill that celestial
 Temple with their Hymns : while Day and
 Night they continually Sing.

Holy, holy, holy, Lord God Almighty :
 which is, and was, and is to come. *Hallelujah.*

Holy, holy, holy, Lord God of Sabaoth :
 Heaven and Earth are full of the Majesty of thy
 Glory. *Hallelujah.*

Glorious art thou, O Lord in all thy Works :
 glorious in rewarding of thy Servants, and pu-
 nishing Sinners.

Awake, O my Soul, awake my Lute and
 Harp : O I will join these Heavenly Choirs
 with my feeble Voice.

I will ever sing of thy loving Kindness : for
 thou

thou art the King of Glory, O Christ.

Thou art the Everlasting Son of the Father :
thou art our Redeemer and our God.

I will ever praise thee, O Lord, and ever sing
to thy Honour and Glory.

Salvation be to our God that sits on the
Throne: and to the Lamb that redeem'd us
with his Blood. *Hallelujah.*

Blessing and Wisdom and Peace be to him
that is on the Throne: and to the Lamb for all
Eternity. *Amen. Hallelujah.*

Let us Pray,

O Eternal God, glorious art thou in thy Saints.

Thou who hast rewarded thy Servants for
their Labours in this World with an eternal
Weight of Glory in the highest Heavens, grant
us thy Grace, O Lord, we beseech thee, that we
may so follow their good Examples, that having
always the Days of Eternity in Mind, we may
lead a good Life, and have a happy Passage out
of this world when thou shalt be pleased to call
us, and be admitted with them to thy ever-
lasting Glory in the other. Through Jesus
Christ thy Son, our Lord and Redeemer; who,
with thee and the Holy Spirit, ever liveth and
reigneth one God through all Eternity. *Amen.*
*The Dying Words of a certain Holy Father to his
Spiritual Children.*

O M Y Dearly Beloved Brethren, and Ever
Blessed Children, hear me, hear the Voice
of your Father.

Great

Great Things have we promised.

Greater Things are promised to us.

Let us keep these.

Let us ardently sigh for those.

Short is the Pleasure.

Eternal the Punishment.

Small is our Suffering.

Infinite our Glory.

Many are called.

Few chosen.

There is a Reward for all according to their Works.

O my Brethren, while we have Time let us do good Works.

A small Prayer.

O LORD, imprint, we beseech thee, the Memory of these Sentences in our Souls, so shall we never lose what is permanent and eternal, for what is perishing and temporal. To thee, O most Holy and Eternal God, Father, Son and Holy Ghost, most Holy and ever Blessed Trinity, be all Glory, Might, Majesty Dominion and Power, now and for all Eternity.
Amen, Amen.

FINIS

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